



PANCHADASI

CHAPTER 6

The Lamp of the Picture

290 VERSES

Chapter 6 - Verse 1

यथा चित्रपटे दृष्टमवस्थानां चतुष्टयम् ।
परमात्मनि विज्ञेयं तथाऽवस्थाचतुष्टयम् ॥१॥

Yathā citra paṭe dr̥ṣṭam avasthānāṁ catuṣṭayam,
para mātmani vijñeyam tathā'vasthā catuṣṭayam ॥ 1 ॥

As there are four stages in the painting of a picture, so there are four stages in the modification of the supreme Self. [Chapter 6 – Verse 1]

Chapter 6 - Verse 2

यथा धौतो घटितश्च लाञ्छितो रञ्जितः पटः ।
चिदन्तर्यामी सूत्रात्मा विराट् चात्मा तथैर्यते ॥२॥

Yathā dhauto ghaṭṭi taśca lāñchito rañjitaḥ paṭaḥ,
cidantar yāmī sūtrātmā virāṭ cātmā tathēryate ॥ 2 ॥

In a picture we have the clean Canvas, stiffening with starch, drawing of the outlines and the application of color. In the case of the Self there are correspondingly the pure consciousness, the in-dwelling consciousness, the one identified with the totality of all the subtle bodies, and that with the totality of all the physical bodies. [Chapter 6 – Verse 2]

Chapter 6 - Verse 3

स्वतः शुभ्रोऽत्र धौतः स्याद्घटितोऽन्नविलेपनात् ।
मध्याकारैर्लाञ्छितः स्याद्रञ्जितो वर्णपूरणात् ॥३॥

**Svataḥ śubhro'tra dhautaḥ syāt ghaṭṭito'nna vile panāt,
maṣyā kārair lāñchitaḥ syāt rañjito varṇa pūraṇāt || 3 ||**

The naturally white canvas is the basis of the Picture; by the application of starch it is stiffened; the outlines are drawn with a black pencil; and when the appropriate colours are applied to it, the picture is complete. [Chapter 6 – Verse 3]

Chapter 6 - Verse 4

स्वतश्चिदन्तर्यामी तु मायावी सूक्ष्मसृष्टितः ।
सूत्रात्मा स्थूलसृष्ट्यैव विराडित्युच्यते परः ॥४॥

**Svataś cidantar yāmī tu māyāvī sūkṣma sṛṣṭitaḥ,
sūtrātmā sthūla sṛṣṭyaiva virāḍi tyucyate paraḥ || 4 ||**

Brahman by nature is pure consciousness; with Maya He is called the in-dwelling spirit; in relation to the subtle bodies He is the totality of souls identifying Himself with them, and in relation to the gross bodies He is again the one identifying Himself with their totality. [Chapter 6 – Verse 4]

Chapter 6 - Verse 5

ब्रह्माद्याः स्तम्बपर्यन्ताः प्राणिनोऽत्र जडा अपि ।
उत्तमाधमभावेन वर्तन्ते पटचित्रवत् ॥५॥

**Brahmādyāḥ stamba paryantāḥ prāṇino'tra jaḍā api,
uttamā dhama bhāvena vartante paṭa citra vat || 5 ||**

As in a picture on a Canvas there are superior and inferior Objects, so in supreme Lord there are grades of beings from Brahman down to the Animate and inanimate objects. [Chapter 6 – Verse 5]

Chapter 6 - Verse 6

चित्रार्पितमनुष्याणां वस्त्राभासाः पृथक् पृथक् ।
चित्राधारेण वस्त्रेण सदृशा इव कल्पिताः ॥६॥

**Citrārpita manuṣyāṇām vastrā bhāsāḥ pṛthak pṛthak,
citrā dhāreṇa vastreṇa sadṛśā iva kalpitāḥ || 6 ||**

The men in a picture are painted wearing clothes of different kinds, and the clothes are so painted that they appear as real as the canvas of the picture. [Chapter 6 – Verse 6]

Chapter 6 - Verse 7

पृथक् पृथक्चिदाभासाश्चैतन्याध्यस्तदेहिनाम् ।
कल्प्यन्ते जीवनामानो बहुधा संसरन्त्यमी ॥७॥

**Prthak prthak cidā bhāsāḥ caitanyā dhyasta dehinām,
kalpyante jīva nāmāno bhaudhā saṁsa rantyamī || 7 ||**

On consciousness are superimposed various forms. In each of them there is a reflection, i.e., a special function of consciousness. They are known as the Jivas and are subject to the process of birth and death. [Chapter 6 – Verse 7]

Chapter 6 - Verse 8

वस्त्राभासस्थितान् वर्णान् यद्वदाधारवस्त्रगान् ।
वदन्त्यज्ञास्तथा जीवसंसारं चिद्गतं विदुः ॥८॥

**Vastrā bhāsa sthitān varṇān yadvadā dhāra vastra gān,
vadantya jñāstathā jīva saṁsāraṁ cit gataṁ viduḥ || 8 ||**

Ignorant people imagine that the colours representing the clothes of the figures are real clothes, as real as the canvas on which the picture is superimposed. Similarly the ignorant imagine that the transmigrations of the Jivas are undergone by the supreme Spirit, the substratum, on which the Jivas are superimposed. [Chapter 6 – Verse 8]

Chapter 6 - Verse 9

चित्रस्थपर्वतादीनां वस्त्राभासो न लिख्यते ।
सृष्टिस्थमृत्तिकादीनां चिदाभासस्तथा नहि ॥९॥

Citrastha parvatā dīnām vastrā bhāso na likhyate,
sṛṣṭistha mṛttikā dīnām cidā bhāsas tathā na hi ॥ 9 ॥

Just as the hills etc., in a picture are not painted as dressed in clothes, so the inert objects like earth, are not endowed with the reflection of consciousness. [Chapter 6 - Verse 9]

Chapter 6 - Verse 10

संसारः परमार्थोऽयं संलग्नः स्वात्मवस्तुनि ।
इति भ्रान्तिरविद्या स्याद्विद्ययैषा निवर्तते ॥१०॥

Saṁsāraḥ parmārtho'yaṁ saṁlagnaḥ svātma vastuni,
Iti bhrāntira vidyā syāt vidyayaiṣā nivar tat ell 10 ॥

The confusion of considering this transmigration (with the attendant pain and Pleasure) as real and affecting the supreme Self is called nescience. It is removed by the knowledge of Reality. [Chapter 6 - Verse 10]

Chapter 6 - Verse 11

आत्माभासस्य जीवस्य संसारो नात्मवस्तुनः ।
इति बोधो भवेद्विद्या लभ्यतेऽसौ विचारणात् ॥११॥

Ātmā bhāsasya jīvasya saṁsāro nātma vastunaḥ,
iti bodho bhavet vidyā labhyate'sau vicāraṇāt ॥ 11 ॥

It is the Jiva, a 'reflection' of the Self, which is affected by the pain and Pleasure of this transmigratory life, but not the real Self. This understanding is called knowledge. It is achieved through discrimination. [Chapter 6 - Verse 11]

Chapter 6 - Verse 12

सदा विचारयेत्तस्माज्जगज्जीवपरात्मनः ।

जीवभावजगद्भावबाधे स्वात्मैव शिष्यते ॥१२॥

Sadā vicārayet tasmāt jagat jīva parāt manah,

Jīva bhāva jagat bhāva bādhe svātmaiva śiṣyate || 12 ||

Therefore one should always enquire into the nature of the world, the individual Self and the supreme Self. When the ideas of Jiva and jagat (world) are negated, the pure Atman alone remains. [Chapter 6 - Verse 12]

Chapter 6 - Verse 13

नाप्रतीतिस्तयोर्बाधः किंतु मिथ्यात्वनिश्चयः ।

नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ॥१३॥

Nāpratīti stayor bādhaḥ kintu mithyātva niścayaḥ,

no cet suṣupti mūrcchādaḥ mucyetā yatnato janaḥ || 13 ||

By Negation it does not mean that the world and Jiva cease to be perceptible to the senses, it means the conviction of their illusory character. Otherwise people would be automatically liberated in deep sleep or in a faint. [Chapter 6 - Verse 13]

Chapter 6 - Verse 14

परमात्मावशेषोऽपि तत्सत्यत्वविनिश्चयः ।

न जगद्विस्मृतिर्नो चेज्जीवन्मुक्तिर्न संभवत् ॥१४॥

Paramātmā vaśeṣo'pi tat satyatva viniścayaḥ,

na jagat viśmṛtir no ceñ jīvan muktirna sambhavet || 14 ||

‘The supreme Self alone remains’ also means a conviction about its reality and not non-perceiving of the world. Otherwise there would be no such thing as liberation in life. [Chapter 6 - Verse 14]

Chapter 6 - Verse 15

परोक्षा चापरोक्षेति विद्या द्वेधा विचारजा ।

तत्रापरोक्षविद्याप्तौ विचारोऽयं समाप्यते ॥१५॥

Parokṣā cāparo kṣeti vidyā dvedhā vicārajā,

tatra parokṣa vidyāptau vicāro'yaṁ samāpyate || 15 ||

The knowledge arising from discrimination is of two kinds, indirect and direct. This process of discrimination ends in the achievement of the direct knowledge. [Chapter 6 - Verse 15]

Chapter 6 - Verse 16

अस्ति ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् ।

अहं ब्रह्मेति चेद्वेद साक्षात्कारः स उच्यते ॥१६॥

Asti brahmeti ced veda parokṣa jñāna meva tat,

aham brahmeti ced veda sākṣātkāraḥ sa ucyate || 16 ||

The knowledge that ‘Brahman is’ is indirect, the knowledge that ‘I am Brahman’ is direct. [Chapter 6 - Verse 16]

Chapter 6 - Verse 17

तत्साक्षात्कारसिद्ध्यर्थमात्मतत्त्वं विविच्यते ।
येनायं सर्वसंसारत् सद्य एव विमुच्यते ॥१७॥

**Tat sākṣāt kāra siddhyartham ātmatattvaṁ vivicyate,
yenāyaṁ sarva saṁsārāt sadya eva vimucyate || 17 ||**

We now consider the nature of the Self with a view to having its direct experience. Through which the Jiva is immediately liberated from all worldly fetters. [Chapter 6 - Verse 17]

Chapter 6 - Verse 18

कूटस्थो ब्रह्म जीवेशावित्येवं चिच्छतुर्विधा ।
घटाकाशमहाकाशौ जलाकाशाभ्रखे यथा ॥१८॥

**Kūṭastho brahma jiveśau ityevaṁ cit catur vidhā,
ghaṭākāśa mahākāśau jalākāśā bhrakhe yathā || 18 ||**

The Self as consciousness absolute is spoken of as Kutastha, Brahman, Jiva and Ishvara, just as, for instance, Akasa, (ether) is called ‘Pot-Akasa’, ‘all embracing Akasa, Akasa conditioned by water’ and “Akasa conditioned by a cloud.’ [Chapter 6 - Verse 18]

Chapter 6 - Verse 19

घटावच्छिन्नखे नीरं यत्तत्र प्रतिबिम्बितः ।
साभ्रनक्षत्र आकाशो जलाकाश उदीर्यते ॥१९॥

**Ghaṭā vacchinna khe nīraṁ yat tatra prati bimbhataḥ,
sābhra nakṣatra ākāśo jalākāśa udīryate || 19 ||**

The sky with clouds and stars reflected in water contained in a pot which encloses space, is known as “Akasa is water”. [Chapter 6 - Verse 19]

Chapter 6 - Verse 20

महाकाशस्य मध्ये यन्मेघमण्डलमीक्ष्यते ।
प्रतिबिम्बतया तत्र मेघाकाशो जले स्थितः ॥२०॥

**Mahākāśasya madhye yat megha maṇḍala mīkṣyate,
prati bimba tayā tatra meghākāśo jale sthitaḥ || 20 ||**

The sky reflected in water particles forming a cloud suspended in space is known as “Akasa in a cloud.” [Chapter 6 - Verse 20]

Chapter 6 - Verse 21

मेघांशरूपमुदकं तुषाराकारसंस्थितम् ।
तत्र खप्रतिबिम्बोऽयं नीरत्वादनुमीयते ॥२१॥

**Meghām śarūpa mudakam tuṣārā kāra saṁsthitam,
tatra kha pratibimbo'yaṁ nīratvāt anumīyate || 21 ||**

As a cloud is composed of a water in a particular state, it is therefore reasonable to assume the existence of the reflection of Akasa in a cloud. [Chapter 6 - Verse 21]

Chapter 6 - Verse 22

अधिष्ठानतया देहद्वयावच्छिन्नचेतनः ।
कूटवन्निर्विकारेण स्थितः कूटस्थ उच्यते ॥२२॥

**Adhiṣṭhāna tayā deha dvayā vacchinna cetanaḥ,
kūṭa vannir vikāreṇa sthitaḥ kūṭastha ucyate || 22 ||**

The consciousness which is conditioned by the gross and subtle bodies, on which they are superimposed and which knows no change, is known as Kutastha. [Chapter 6 - Verse 22]

Chapter 6 - Verse 23

कूटस्थे कल्पिता बुद्धिस्तत्र चित्रप्रतिबिम्बकः ।
प्राणानां धारणाज्जीवः संसारेण स युज्यते ॥२३॥

Kūtasthe kalpitā buddhiḥ tatra cit prati bimbakaḥ,
prāṇānām dhāraṇāt jīvaḥ saṁsāreṇa sa yujyate || 23 ||

On the Kutastha is superimposed by imagination the intellect (buddhi). The reflection of Kutastha in the intellect is animated by vitality and is called the Jiva. It is subject to transmigration. [Chapter 6 - Verse 23]

Chapter 6 - Verse 24

जलव्योम्ना घटाकाशो यथा सर्वस्तिरोहितः ।
तथा जीवेन कूटस्थः सोऽन्योन्याध्यास उच्यते ॥२४॥

Jala vyomnā ghaṭākāśo yathā sarvas tirohitaḥ,
tathā jīvena kūṭasthaḥ so'nyo nyādhyaśa ucyate || 24 ||

As the Akasa in a pot is concealed by the Akasa reflected in the water with which the pot is filled, so Kutastha is obscured by Jiva. This principle is called mutual obscuring or superimposition. [Chapter 6 - Verse 24]

Chapter 6 - Verse 25

अयं जीवो न कूटस्थं विविनक्ति कदाचन ।
अनादिरविवेकोऽयं मूलाविद्येति गम्यताम् ॥२५॥

Ayaṁ jīvo na kūṭasthaṁ vivinakti kadācana,
anādira viveko'yaṁ mūlā'vidyeti gamyatām || 25 ||

Under the delusion of mutual superimposition the Jiva cannot discriminate and realize that he is not Jiva but Kutastha. This non-discrimination is beginningless and is known as the primal nescience. [Chapter 6 - Verse 25]

Chapter 6 - Verse 26

विक्षेपावृतिरूपाभ्यां द्विधाऽविद्या व्यवस्थिता ।

न भाति नास्ति कूटस्थ इत्यापादनमावृतिः ॥२६॥

Vikṣepā vṛtti rūpābhyāṁ dividhā'vidyā vyavasthitā,

na bhāti nāsti kūṭastha ityā pādan māvṛtiḥ || 26 ||

Nescience or Avidya has two functions : Avarana or the power to conceal and Viksepa or the power to project. The power of Avarana creates such ideas as 'Kutastha shines not nor exists'. [Chapter 6 - Verse 26]

Chapter 6 - Verse 27

अज्ञानी विदुषा पृष्टः कूटस्थं न प्रबुध्यते ।

न भाति नास्ति कूटस्थ इति बुद्ध्वा वदत्यपि ॥२७॥

Ajñānī viduṣā prṣṭaḥ kūṭasthaṁ na prabudhyate,

na bhāti nāsti kūṭastha iti buddhvā vadatyapi || 27 ||

If a wise man asks an ignorant man about Kutastha, he replies: "There is no such thing as Kutastha. It does not manifest nor exist." Thus he feels and says. [Chapter 6 - Verse 27]

Chapter 6 - Verse 28

स्वप्रकाशे कुतोऽविद्या तां विना कथमावृतिः ।

इत्यादितर्कजालानि स्वानुभूतिर्ग्रसत्यसौ ॥२८॥

Svaprakāśe kuto'vidyā tām vinā katha māvṛtiḥ,

ityādi tarka jālāni svānu bhūtir grasatya sau || 28 ||

The opponent may raise such questions as : 'How did the self-luminous Kutastha come to have ignorance; and without it how could there be obscuring?' Such arguments are falsified by one's (direct) experience. [Chapter 6 - Verse 28]

Chapter 6 - Verse 29

स्वानुभूतावविश्वासे तर्कस्याप्यनवस्थितेः ।
कथं वा तार्किकं मन्यस्तत्त्वनिश्चयमाप्नुयात् ॥२९॥

*Svānu bhūtāva viśvāse tarkasyā pyana vasthiteḥ,
katham vā tārṁikam manyaḥ tattva niścaya māpnuyāt || 29 ||*

If one disbelieves one's own experience, and since logic is not final, how can one know the truth about anything by mere reasoning? [Chapter 6 - Verse 29]

Chapter 6 - Verse 30

बुद्ध्यारोहाय तर्कश्चेदपेक्षेत तथा सति ।
स्वानुभूत्यनुसारेण तर्क्यतां मा कुतर्क्यताम् ॥३०॥

*Buddhyā rohāya tarkaścet apekṣeta tathā sati,
svānu bhūtyanu sāreṇa tarkyatām mā kutarkyatām || 30 ||*

The chief function of reasoning is to explain things clearly. One should employ logic following one's own experience and not misuse it. [Chapter 6 - Verse 30]

Chapter 6 - Verse 31

स्वानुभूतिरविद्यायामावृतौ च प्रदर्शिता ।
अतः कूटस्थचैतन्यमविरोधीति तर्क्यताम् ॥३१॥

*Svānu bhūtira vidyāyām āvṛtau ca pradarśitā,
ataḥ kūṭastha caitanyam avirodhīti tarkyatām || 31 ||*

That we do have experience of ignorance and its obscuring power has already been shown. So rather argue that Kutastha and nescience are not contradictory. [Chapter 6 - Verse 31]

Chapter 6 - Verse 32

तच्चैद्विरोधि केनेयमावृतिर्ह्यनुभूयताम् ।

विवेकस्तु विरोध्यस्यास्तत्त्वज्ञानिनि दृश्यताम् ॥३२॥

Taccet virōdhi keneyam āvir̥tir hyanu bhūyatām,

vivekastu virodhasyāḥ tattva jñānini dṛśyatām || 32 ||

If Kutastha were contradictory to ignorance and its obscuring power then who is the experiencer of this obscuring?: it is the discriminating knowledge which is contradictory to ignorance, as is seen in a knower of truth. [Chapter 6 - Verse 32]

Chapter 6 - Verse 33

अविद्यावृतकूटस्थे देहद्वययुता चितिः ।

शुक्तौ रूप्यवदध्यस्ता विक्षेपाध्यास एव हि ॥३३॥

Avidyā vṛta kūṭasthe deha dvaya yutā citiḥ,

śuktau rūpya vada dhyastā vikṣepā dhyāsa eva hi || 33 ||

On Kutastha, covered over by (the concealing power of) ignorance, are projected or superimposed the subtle and gross bodies, thus producing the Chidabasa or Jivas. It is like the superimposition of silver on a mother of pearl. This is called projection or Viksepa. [Chapter 6 - Verse 33]

Chapter 6 - Verse 34

इदमंशश्च सत्यत्वं शुक्तिं रूप्य ईक्ष्यते ।

स्वयंत्वं वस्तुता चैवं विक्षेपे वीक्ष्यतेऽन्यगम् ॥३४॥

Idamaṁ śaśca satyatvaṁ śuktigaṁ rūpya īkṣyate,

svayaṁ tvaṁ vastutā caivaṁ vikṣepe vīkṣyate'nyagam || 34 ||

In the illusion “This is silver’, the Pearl Oyster shell is the thing perceived and is real, but by an error these notions. Viz., ‘Thisness’ and its ‘reality’, are transferred to the imaginary silver. In the Jiva through the error caused by nescience. [Chapter 6 - Verse 34]

Chapter 6 - Verse 35

नीलपृष्ठत्रिकोणत्वं यथा शुक्तौ तिरोहितम् ।

असङ्गानन्दताद्येवं कूटस्थेऽपि तिरोहितम् ॥३५॥

Nīlapṛṣṭha triko ṇatvaṁ yathā śuktau tirohitam,

asaṅgā nandatā dyevaṁ kūṭasthe'pi tirohitam || 35 ||

As the blue exterior and triangular form of the mother of pearl are lost to the Vision, so the Non-tactility and blissness of Kutastha are obscured by superimposition. [Chapter 6 - Verse 35]

Chapter 6 - Verse 36

आरोपितस्य दृष्टन्ते रूप्यनाम यथा तथा ।

कूटस्थाध्यस्तविक्षेपनामाहमिति निश्चयः ॥३६॥

Āropitasya drṣṭānte rūpyaṁ nāma yathā tathā,

kūṭasthā dhyasta vikṣepa nāmā hamiti niścayaḥ || 36 ||

In the illustration that which is superimposed is called Silver; so with the power of illusory projection that which is superimposed on Kutastha is called ‘I’, ego, or the sense of individuality. [Chapter 6 - Verse 36]

Chapter 6 - Verse 37

इदमंशं स्वतः पश्यन् रूप्यमित्यभिमन्यते ।

तथा स्वं च स्वतः पश्यन्नहमित्यभिमन्यते ॥३७॥

Idamaṁśaṁ svataḥ paśyan rūpya mitya bhimanyate,

tathā svaṁ ca svataḥ paśyan ahami tyabhi manyate || 37 ||

As people think of ‘this’ (something seen) as silver though they really see the mother of pearl, so in self-cognition the Self is mistaken for the ego. [Chapter 6 - Verse 37]

Chapter 6 - Verse 38

इदंत्वरूप्यते भिन्ने स्वत्वाहन्ते तथेष्यताम् ।

सामान्यं च विशेषश्च ह्युभयत्रापि गम्यते ॥३८॥

Idantva rūpyate bhinne svatvā hante tathe śyatām,

sāmānyam ca viśeṣaśca hyubhaya trāpi gamyate || 38 ||

In the illustration the idea of ‘this’ and the idea of silver are not identical, similarly, in the human personality the idea of self and the idea of ego are not identical. In both there is a common element and also a variable elements. [Chapter 6 - Verse 38]

Chapter 6 - Verse 39

देवदत्तः स्वयं गच्छेत्त्वं वीक्षस्व स्वयं तथा ।

अहं स्वयं न शक्नोमीत्येवं लोके प्रयुज्यते ॥३९॥

Deva dattaḥ svayaṁ gacchet tvaṁ vikṣasva svayaṁ tathā,

aham svayaṁ na śaknomīti evaṁ loke prayujyate || 39 ||

People use such expressions as “Devadatta himself is going”, ‘you yourself see this’, and ‘I myself am unable’. [Chapter 6 - Verse 39]

Chapter 6 - Verse 40

इदं रूप्यमिदं वस्त्रमिति यद्वदिदं तथा ।

असौ त्वमहमित्येषु स्वयमित्यभिमन्यते ॥४०॥

Idaṁ rūpyaṁ idaṁ vastram iti yad vad idaṁ tathā,

asau tvamaha mityeṣu svaya mityabhi manyate ॥ 40 ॥

The demonstrative pronoun ‘this’ is common to such diverse perceptions as ‘This is silver’, ‘This is cloth’, and so forth. Similarly, the word ‘self’ is applied to all three persons, first, second and third, ‘I’, ‘you’ and ‘he’. [Chapter 6 - Verse 40]

Chapter 6 - Verse 41

अहन्त्वादिभद्यतां स्वत्वं कूटस्थे तेन किं तव ।

स्वयंशब्दार्थ एवैष कूटस्थ इति मे भवेत् ॥४१॥

Ahantvāt bhidyatām svatvaṁ kūṭasthe tena kiṁ tava,

svayaṁ śabdārtha evaiṣa kūṭastha iti me bhavet ॥ 41 ॥

(Doubt) : The concept ‘I’ (egoity) may be different from the concept of the self (Atman), but what has this to do with Kutastha? (Reply): The word ‘self’ denotes Kutastha and vice versa. [Chapter 6 - Verse 41]

Chapter 6 - Verse 42

अन्यत्ववारकं स्वत्वमिति चेदन्यवारणम् ।

कूटस्थस्यात्मतां वक्तुरिष्टमेव हि तद्भवेत् ॥४२॥

Anyatva vāraṁ svatvam iti ced anya vāraṇam,

kūṭastha syātmantām vaktuḥ iṣṭa meva hi tad bhavet ॥ 42 ॥

(Doubt): ‘Self’ merely excludes the idea of another and does not say anything about Kutastha. (Reply): This ‘exclusion of others’ is the ‘Self’ of Kutastha. So exclusion is in favour of our idea. [Chapter 6 - Verse 42]

Chapter 6 - Verse 43

स्वयमात्मेति पर्यायौ तेन लोके तयोः सह ।

प्रयोगो नास्त्यतः स्वत्वमात्मत्वं चान्यवारकम् ॥४३॥

Svaya mātmeti paryāyau tena loka tayoh saha,

prayogo nāstyathaḥ svatvaṁ ātmatvaṁ cānya vārakam || 43 ||

People ordinarily use self and Atman as synonymous terms; and so both terms are never used together. In fact each of these terms excludes the idea of ‘another’. [Chapter 6 - Verse 43]

Chapter 6 - Verse 44

घटः स्वयं न जानातीत्येवं स्वत्वं घटादिषु ।

अचेतनेषु दृष्टं चेद्दृश्यतामात्मसत्त्वतः ॥४४॥

Ghaṭaḥ svayaṁ na jānātīti evaṁ svatvaṁ ghaṭādiṣu,

acetaneṣu dr̥ṣṭaṁ cet dr̥śyatā mātma sattvataḥ || 44 ||

(Doubt) : We often use such expressions as ‘The pot itself does not know’. Here the word ‘Self’ is applied to an inanimate object. (Reply) : Such language is used because Atman is the basis of the inanimate objects also. [Chapter 6 - Verse 44]

Chapter 6 - Verse 45

चेतनाचेतनभिदा कूटस्थात्मकृता न हि ।

किंतु बुद्धिकृताऽऽभासकृतैवेत्यवगम्यताम् ॥४५॥

Cetanā cetana bhidā kūṭasthātma kṛtā na hi,

kintu buddhi kṛtā’bhāsa kṛtai vetyava gamyatām || 45 ||

It is not the immutable Kutastha or Atman which makes the difference between the Animate and the inanimate; it is the Jiva, the reflection of Kutastha in the intellect, which makes the difference. [Chapter 6 - Verse 45]

Chapter 6 - Verse 46

यथा चेतन आभासः कूटस्थे भ्रान्तिकल्पितः ।
अचेतनो घटादिश्च तथा तत्रैव कल्पितः ॥४६॥

**Yathā cetana ābhāsaḥ kūṭasthe bhrānti kalpitaḥ,
acetano ghaṭādiśca tathā tatraiva kalpitaḥ || 46 ||**

Just as the conscious Jiva is created by illusion based on Kutastha, even so, on it the inanimate objects are created by Avidya. [Chapter 6 – Verse 46]

Chapter 6 - Verse 47

तत्तेदन्ते अपि स्वत्वमिव त्वमहमादिषु ।
सर्वत्रानुगते तेन तयोरप्यात्मतेति चेत् ॥४७॥

**Tatte dante api svatvam iva tvama hamā diṣu,
sarvatrā nugate tena tayo rapyātma teti cet || 47 ||**

(Doubt) : Like the word ‘self’ the words ‘this’ and ‘that’ can be applied to all persons, ‘I’ and ‘he’, etc. It is therefore reasonable to conclude that the objects denoted by ‘this’ and ‘that’ are also the Atman. [Chapter 6 – Verse 47]

Chapter 6 - Verse 48

ते आत्मत्वेऽप्यनुगते तत्तेदन्ते ततस्तयोः ।
आत्मत्वं नैव संभाव्यं सम्यक्त्वादेर्यथा तथा ॥४८॥

**Te ātmatva’pyanugate tattedante tatastayoh,
ātmatvaṁ naiva sambhāvyaṁ samyak tvāder yathā tathā || 48 ||**

(Reply) : This and that do not refer only to I, you and he (as distinct entities), but also to Atman, which is the common element in them all. They are like correctness, incorrectness, etc., not synonymous with Atman, (because they are of wider denotation). [Chapter 6 – Verse 48]

Chapter 6 - Verse 49

तत्तेदन्ते स्वतान्यत्वे त्वन्ताहन्ते परस्परम्।
प्रतिद्वन्द्वितया लोके प्रसिद्धे नास्ति संशयः ॥४९॥

Tatte dante svatā nyatve tvantā hante paras param,
prati dvandvi tayā loka prasiddhe nāsti saṁśayaḥ || 49 ||

Besides, the ideas of ‘this’ and ‘that’ the ‘self’ and ‘the other’, ‘you’ and ‘I’ are opposite pairs – it is well known in society. There is no doubt about that. [Chapter 6 – Verse 49]

Chapter 6 - Verse 50

अन्यतायाः प्रतिद्वन्द्वी स्वयं कूटस्थ इष्यताम्।
त्वन्तायाः प्रतियोग्येषोऽहमित्यात्मनि कल्पितः ॥५०॥

Anyatāyāḥ prati dvandvī svayaṁ kūṭastha iṣyatām,
tvantāyāḥ pratiyo gyeṣo’hami tyātmani kalpitaḥ || 50 ||

The opposite of ‘the other’ is the self, which is the same as the kutastha. The opposite of ‘you’ however, is ‘I’, which is the egoism, the Jiva, which is superimposed on Kutastha.
[Chapter 6 – Verse 50]

Chapter 6 - Verse 51

अहन्तास्वत्वयोर्भेदे रूप्यतेदन्तयोरिव ।
स्पष्टेऽपि मोहमापन्ना एकत्वं प्रतिपेदिरे ॥५१॥

Ahantā svatvayor bhede rūpya tedanta yoriva,
spaṣṭe’pi moha māpannā ekatvaṁ prati pedire || 51 ||

As the distinction between ‘silver’ and ‘this’ is clear, so also the difference between ‘I’ and “self”. But the people in the grip of delusion identify ‘I’ with the immutable self.
[Chapter 6 – Verse 51]

Chapter 6 - Verse 52

तादात्म्याध्यास एवात्र पूर्वोक्ताविद्यया कृतः ।
अविद्यायां निवृत्तायां तत्कार्यं विनिवर्तते ॥५२॥

**Tādātmyā dhyāsa evātra pūrvoktā vidyayā kṛtaḥ,
avidyāyām nivṛttāyām tat kāryam vini vartate || 52 ||**

That the superimposition causing the identity of 'I' and 'Self' is caused by nescience has already been treated. When this nescience is negated, its effect is also terminated.

[Chapter 6 – Verse 52]

Chapter 6 - Verse 53

अविद्यावृत्तितादात्म्ये विद्ययैव विनश्यतः ।
विक्षेपस्य स्वरूपं तु प्रारब्धक्षयमीक्षते ॥५३॥

**Avidyā'vṛti tādātmye vidya yaiva vinaśyataḥ,
vikṣe pasya svarūpaṁ tu prārabdha kṣaya mīkṣate || 53 ||**

The veiling of the real nature of the self and the identity superimposition, are caused by nescience and they are destroyed when nescience is negated. But so long as the fructifying Karma continues, the mind and body, the effects of illusory projection of nescience, continue.

[Chapter 6 - Verse 53]

Chapter 6 - Verse 54

उपादाने विनष्टेऽपि क्षणं कार्यं प्रतीक्षते ।

इत्याहुस्तार्किकास्तद्वदस्माकं किं न संभवेत् ॥५४॥

Upādāne vinaṣṭe'pi kṣaṇam kāryam pratīkṣate,

ityāhus tārṁkikā stadvad asmākaṁ kim na sambhavet || 54 ||

The logicians hold that when the material cause of an object has been destroyed its effect continues to appear for the next moment. Similarly why cannot the body of a knower of truth persist for some time when its cause, the nescience, has been destroyed?
[Chapter 6 – Verse 54]

Chapter 6 - Verse 55

तन्तूनां दिनसंख्यानां तैस्तादृक् क्षण ईरितः ।

भ्रमस्यासंख्यकल्पस्य योग्यः क्षण इहेष्यताम् ॥५५॥

Tantūnām dina saṁkhyānām taistādr̥k kṣaṇa īritah,

bhramasyā saṁkhyā kalpasya yogyaḥ kṣaṇa iheṣyatām || 55 ||

According to the logicians the cloth keeps its form for the next second-the threads (its material cause) that last for a few days are destroyed. On the same reasoning, the body may persist for a proportionately long time when its cause, the ignorance of countless ages, is destroyed.
[Chapter 6 - Verse 55]

Chapter 6 - Verse 56

विना क्षोदक्षमं मानं तैर्वृथा परिकल्प्यते ।

श्रुतियुक्त्यनुभूतिभ्यो वदतां किं नु दुःशकम् ॥५६॥

Vinā kṣoda kṣamaṁ mānam tair vṛthā parikalpyate,

śruti yuktyanu bhūtibhyaḥ vadatām kiṁ nu duḥ śakam || 56 ||

(Doubt) : The logicians have assumed the truth of this theory without any proof. (Reply): We assume it on the ground of Sruti, experience, and reasoning; why should it be improper? [Chapter 6 - Verse 56]

Chapter 6 - Verse 57

आस्तां दुस्तार्किकैः साकं विवादः प्रकृतं ब्रुवे ।

स्वाहमोः सिद्धमेकत्वं कूटस्थपरिणामिनोः ॥५७॥

Āstām dustār kikaiḥ sākam vivādaḥ prakṛtaṁ bruve,

svā'hamoḥ siddha mekatvaṁ kūṭastha pariṇāminoḥ || 57 ||

There is no use entering into a controversy with the unreasonable logicians. The fact is that the difference between Jiva and Kutastha is caused by illusion. [Chapter 6 - Verse 57]

Chapter 6 - Verse 58

भ्राम्यन्ते पण्डितमन्याः सर्वे लौकिकतैर्थिकाः ।

अनादृत्य श्रुतिं मौख्यात्केवलां युक्तिमाश्रिताः ॥५८॥

Bhrāmyante paṇḍitaṁ manyāḥ sarve laukika tairthikāḥ,

anāḍṛtyā śrutiṁ maurkhyāt kevalāṁ yukti māśritāḥ || 58 ||

People who consider themselves scholars and the hair-splitting logicians overlook the authority of the Veda, and wander due to their imperfect reasoning. [Chapter 6 - Verse 58]

Chapter 6 - Verse 59

पूर्वापरपरामर्शविकलास्तत्र केचन ।

वाक्याभासान्स्वस्वपक्षे योजयन्त्यप्यलज्जया ॥५९॥

Pūrvā para parāmarśa vikalā statra kecana,

vākyā bhāsān sva sva pakṣe yojayantya pyalajjayā ॥ 59 ॥

Some others accept the authority of the Vedas; but owing to their inability to harmonize the meaning of the texts which have gone before with those that follow, they become confused. They take some isolated passages out of context and quote them in support of their own views. [Chapter 6 - Verse 59]

Chapter 6 - Verse 60

कूटस्थादिशरीरान्तसंघातस्यात्मतां जगुः ।

लोकायताः पामराश्च प्रत्यक्षाभासमाश्रिताः ॥६०॥

Kūṭasthādi śarīrānta saṅghāta syātma tāṁ jaguḥ,

lokāyatāḥ pāmarāśca pratyakṣā bhāsa māśritāḥ ॥ 60 ॥

The materialists (Lokayatas) and Vulgar persons depending on false perceptual evidence, regard the aggregate beginning with the Kutastha and ending in gross body as the Atman. [Chapter 6 - Verse 60]

Chapter 6 - Verse 61

श्रौतीकर्तृ स्वपक्षं ते कोशमन्नमयं तथा ।
विरोचनस्य सिद्धान्तं प्रमाणं प्रतिजज्ञिरे ॥६१॥

Śrautī kartum svapakṣaṁ te kośa manna mayam tathā,
virocanasya siddhāntaṁ pramāṇaṁ prati jajñire || 61 ||

To support their materialist views, they quote some passages from the Sruti to show that the gross body is the Atman, which is the doctrine of Virocana. [Chapter 6 - Verse 61]

Chapter 6 - Verse 62

जीवात्मनिर्गमे देहमरणस्यात्र दर्शनात् ।
देहातिरिक्त एवात्मेत्याहुर्लोकायताः परे ॥६२॥

Jīvātma nirgame deha maraṇa syātra darśanāt,
dehāti rikta evātmeti āhur lokāyatāḥ pare || 62 ||

There are other thinkers who point out that the body dies and decays when life leaves it. They conclude that the Atman is something other than the gross body. [Chapter 6 - Verse 62]

Chapter 6 - Verse 63

प्रत्यक्षत्वेनाभिमताहंधीर्देहातिरेकिणम् ।
गमयेदिन्द्रियात्मानं वच्मीत्यादिप्रयोगतः ॥६३॥

Pratyakṣatva nābhimatā haṁdhīr dehāti rekiṇam,
gamaye dindri yātmānam vacmī tyādi prayogataḥ || 63 ||

There are others who think that in such expressions as ‘I am speaking’, the senses together with the intellect are seen to be distinct from the gross body, and that therefore they are the Atman. [Chapter 6 - Verse 63]

Chapter 6 - Verse 64

वागादीनामिन्द्रियाणां कलहः श्रुतिषु श्रुतः ।
तेन चैतन्यमेतेषामात्मत्वं तत एव हि ॥६४॥

**Vāgādīnā mindriyāṇām kalahah śrutiṣu śrutaḥ,
tena caitanya meteṣām ātmatvaṁ tata eva hi || 64 ||**

In the Sruti we hear of the senses, such as speech and so forth, quarreling among themselves, which implies that they have consciousness. Therefore some thinkers have concluded that the senses are the Atman. [Chapter 6 - Verse 64]

Chapter 6 - Verse 65

हैरण्यगर्भाः प्राणात्मवादिनस्त्वेवमूचिरे ।
चक्षुराद्यक्षलोपेऽपि प्राणसत्त्वे तु जीवति ॥६५॥

**Hairaṇya garbhāḥ prāṇātma vādina stveva mūcire,
cakṣurādya kṣalope'pi prāṇa sattve tu jīvati || 65 ||**

The followers of the school of Hiranyagarbha hold the vital airs (pranas) to be the Atman. They point out that when the eye and other senses are inoperative the vital airs still continue to function, keeping the man alive. [Chapter 6 – Verse 65]

Chapter 6 - Verse 66

प्राणो जागर्ति सुप्तेऽपि प्राणश्रैष्ठ्यादिकं श्रुतम् ।
कोशः प्राणमयः सम्यग्विस्तरेण प्रपञ्चितः ॥६६॥

**Prāṇo jāgarti supte'pi prāṇa śraiṣṭhyā dikam śrutam,
kośah prāṇamayah samyak vistareṇa prapañcitaḥ || 66 ||**

The vital airs continue functioning even in sleep. In some Sruti passages the vital sheath is given pre-eminence and dealt with in detail. [Chapter 6 – Verse 66]

Chapter 6 - Verse 67

मन आत्मेति मन्यन्त उपासनपरा जनाः ।
प्राणस्याभोक्तृता स्पष्टा भोक्तृत्वं मनसस्ततः ॥६७॥

Mana ātmeti manyanta upāsana parā janāḥ,
prāṇasyā bhoktr̥tā spaṣṭā bhoktr̥tvam manasas tataḥ || 67 ||

The people devoted to worship call the mind as the Atman. They argue that the vital airs have no faculty of enjoyment. But that the mind has. [Chapter 6 – Verse 67]

Chapter 6 - Verse 68

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
श्रुतो मनोमयः कोशस्तेनात्मेतीरितं मनः ॥६८॥

Mana eva manuṣyāṇām kāraṇaṁ bandha mokṣayoḥ,
śruto manomayaḥ kośas tenātmētī ritaṁ manaḥ || 68 ||

The Sruti says that the mind is the cause of the bondage and the release of man and it speaks of the mind-sheath; therefore these people conclude that the mind is the Atman. [Chapter 6 – Verse 68]

Chapter 6 - Verse 69

विज्ञानमात्मेति पर आहुः क्षणिकवादिनः ।
यतो विज्ञानमूलत्वं मनसो गम्यते स्फुटम् ॥६९॥

Vijñāna mātmeti para āhuḥ kṣaṇika vādināḥ,
yato vijñāna mūlatvaṁ manaso gamyate sphuṭam || 69 ||

The buddists believe that the Atman consists of the momentary states of the intellect, because the intellect, endowed with the faculty of understanding, is the basis of the mind and through it the mind grasps matter. [Chapter 6 – Verse 69]

Chapter 6 - Verse 70

अहंवृत्तिरिदंवृत्तिरित्यन्तःकरणं द्विधा ।

विज्ञानं स्यादहंवृत्तिरिदंवृत्तिर्मनो भवेत् ॥७०॥

Ahaṁ vṛtti ridam vṛttiḥ ityantah karanam dividhā,

vijñānam syādaham vṛttiḥ idam vṛttir mano bhavet || 70 ||

The internal organ (Antahkarana) has two kinds of Vrttis, Viz., the “I” – consciousness, and ‘this’ consciousness. The first constitutes the intellect, the subject - consciousness and the second the mind, the object – consciousness. [Chapter 6 – Verse 70]

Chapter 6 - Verse 71

अहंप्रत्ययबीजत्वमिदंवृत्तेरिति स्फुटम् ।

अविदित्वा स्वमात्मानं बाह्यं वेत्ति न तु क्वचित् ॥७१॥

Ahaṁ pratyaya bījatvam idam vṛtte riti sphuṭam,

aviditvā svamā tmānam bāhyam vetti na tu kvacit || 71 ||

Since without the sense of egoity, it is not possible to cognize the outer world, it is clear that the idea of egoity is the cause of the mind and without it the cognizance of the external world is impossible. [Chapter 6 – Verse 71]

Chapter 6 - Verse 72

क्षणे क्षणे जन्मनाशावहंवृत्तेर्मतौ यतः ।

विज्ञानं क्षणिकं तेन स्वप्रकाशं स्वतो मितेः ॥७२॥

Kṣaṇe kṣaṇe janma nāsau ahaṁ vṛtter mitau yataḥ,

vijñānam kṣaṇikam tena svaprakāśam svato miteḥ || 72 ||

As the ‘I’ – consciousness appears and disappears every moment, the intellect is transitory and it need no further principle to illumine it. [Chapter 6 – Verse 72]

Chapter 6 - Verse 73

विज्ञानमयकोशोऽयं जीव इत्यागमा जगुः।
सर्वसंसार एतस्य जन्मनाशसुखादिकः ॥७३॥

*Vijñāna maya kośo'yaṁ jīva ityāgamā jaguḥ,
sarva saṁsāra etasya janma nāśa sukhā dikaḥ ॥ 73 ॥*

The intellect sheath is the self. The whole world is cognized by it and birth and death, pleasure and pain effect it. So say some Vedic texts. [Chapter 6 – Verse 73]

Chapter 6 - Verse 74

विज्ञानं क्षणिकं नात्मा विद्युदध्रनिमेषवत् ।
अन्यस्यानुपलब्धत्वाच्छून्यं माध्यमिका जगुः ॥७४॥

*Vijñānaṁ kṣaṇikaṁ nātmā vidyudabhra nimeṣa vat,
anyasyā nupa labdhatvāt śunyaṁ mādhyamikā jaguḥ ॥ 74 ॥*

The intellect is momentary like the flashes of lightning in a cloud or the twinkling of an eye, and that because we know of no other self beyond the intellect, the self is nothing or void. So say the Madhyamika Buddhists. [Chapter 6 – Verse 74]

Chapter 6 - Verse 75

असदेवेदमित्यादाविदमेव श्रुतं ततः।
ज्ञानज्ञेयात्मकं सर्वं जगदध्रान्तिप्रकल्पितम् ॥७५॥

*Asadevda mityāda vidameva śrutaṁ tataḥ,
jñāna jñeyā tmakam sarvaṁ jagad bhrānti prakalpitam ॥ 75 ॥*

Quoting the Sruti, ‘in the beginning all this was non – existent (Asat)’, the Buddhists say that perception and the objects of perception are the creations of illusion. [Chapter 6 – Verse 75]

Chapter 6 - Verse 76

निरधिष्ठानविभ्रान्तेरभावादात्मनोऽस्तिता ।

शून्यस्यापि ससाक्षित्वादन्यथा नोक्तिरस्य ते ॥७६॥

Niradhi ṣṭhāna vibhrānteḥ abhāvā dātmano'stitā,
śūnyasyāpi sasākṣitvāt anyathā noktirasya te || 76 ||

The vedantins refute them by saying that there can be no illusion without a substratum which is not an illusion. The existence of the Atman must be admitted. Even the void has a witness; if not, it would be impossible to say, 'there is a void.' [Chapter 6 – Verse 76]

Chapter 6 - Verse 77

अन्यो विज्ञानमयत आनन्दमय आन्तरः ।

अस्तीत्येवोपलब्धव्य इति वैदिकदर्शनम् ॥७७॥

Anyo vijñāna mayata ānandmaya āntaraḥ,
astī tyevo palabdhavya iti vaidika darśanam || 77 ||

The vedic view, say the Naiyayikas, is that beyond the intellect – sheath there is yet another sheath, the bliss-sheath. It is existing (not something that does not exist). [Chapter 6 – Verse 77]

Chapter 6 - Verse 78

अणुर्महान् मध्यमो वेत्येवं तत्रापि वादिनः ।

बहुधा विवदन्ते हि श्रुतियुक्तिसमाश्रयात् ॥७८॥

Aṇur mahān madhyamo veti evaṁ tatrāpi vādinaḥ,
bhaudhā vivadante hi śruti yukti samā śrayāt || 78 ||

Other philosophers, recognizing the authority of the Sruti, still dispute variously as to whether the Atman is atomic in size or all-pervasive or something between the two. [Chapter 6 – Verse 78]

Chapter 6 - Verse 79

अणुं वदन्त्यान्तरालाः सूक्ष्मनाडीप्रचारतः ।

रोम्णः सहस्रभागेन तुल्यासु प्रचरत्ययम् ॥ ७९ ॥

Aṇuṁ vadan tyānta rālāḥ sūkṣma nādī pracārataḥ,

romṇaḥ sahasra bhāgena tulyāsu praca ratyayam ॥ 79 ॥

There are philosophers called antaralas who hold that Atman must be atomic in size because it is said to pervade capillaries as fine as a thousandth part of a hair. [Chapter 6 – Verse 79]

Chapter 6 - Verse 80

अणोरणीयानेषोऽणुः सूक्ष्मात्सूक्ष्मतरं त्विति ।

अणुत्वमाहुः श्रुतयः शतशोऽथ सहस्रशः ॥ ८० ॥

Aṇoraṇīyā neṣo'ṇuḥ sūkṣmāt sūkṣma taram tviti,

aṇutva māhuḥ śrutayaḥ śataśo'tha sahasraśaḥ ॥ 80 ॥

In support of their thesis they quote many vedic texts, which describe Atman as 'smaller than the smallest', 'minuter than an atom' and 'more refined than the most refined.' [Chapter 6 – Verse 80]

Chapter 6 - Verse 81

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेय इति चाहापरा श्रुतिः ॥ ८१ ॥

Bālāgra śata bhāgasya śatadhā kalpitasya ca,

bhāgo jīvaḥ sa vijñeya iti cāhā'parā śrutiḥ ॥ 81 ॥

They produce as an authority the vedic text which say: jiva is the hundredth part of the tip of a hair which has already been divided into a hundred parts. [Chapter 6 – Verse 81]

Chapter 6 - Verse 82

दिगम्बरा मध्यमत्वमाहुरापादमस्तकम् ।
चैतन्यव्याप्तिसंदृष्टेरानखाग्रश्रुतेरपि ॥८२॥

**Digambarā madhya matvam āhurā pāda mastakam,
caitanya vyāpti saṁdr̥ṣṭeḥ ānakhāgra śrute rapi || 82 ||**

The digambaras hold that Atman is of medium size because it animates the body from head to foot. They too quote the veda: atman, the conscious principle, pervades the body from the head to the tips of the nails.' [Chapter 6 – Verse 82]

Chapter 6 - Verse 83

सूक्ष्मनाडीप्रचारस्तु सूक्ष्मैरवयवैर्भवेत् ।
स्थूलदेहस्य हस्ताभ्यां कञ्चुकप्रतिमोकवत् ॥८३॥

**Sūkṣma nādī pracārastu sūkṣmai ravayavair bhavet,
sthūla dehasya hastā bhyām kañcuka pratimoka vat || 83 ||**

They state that Atman becomes subtle and enters into the finest capillaries, as the arms of a man slip into the sleeves of a coat. [Chapter 6 – Verse 83]

Chapter 6 - Verse 84

न्यूनाधिकशरीरेषु प्रवेशोऽपि गमागमैः ।
आत्मांशानां भवेत्तेन मध्यमत्वं विनिश्चितम् ॥८४॥

**Nyūnādhika śarīreṣu praveśo'pi gamāgamaiḥ,
ātmām śānām bhavettēna madhya matvaṁ viniścitam || 84 ||**

They conclude that the Atman is of medium size but that it is capable of adapting itself to any size. It enlarges or diminishes its size to accommodate itself to the parts of the bodies into which it enters. [Chapter 6 – Verse 84]

Chapter 6 - Verse 85

सांशस्य घटवन्नाशो भवत्येव तथा सति ।

कृतनाशाकृताभ्यागमयोः को वारको भवेत् ॥८५॥

Sāṁśasya ghaṭa vannāśo bhavatyeva tathā sati,

kṛta nāśā'kṛtā bhyāga mayoḥ ko vārako bhavet || 85 ||

This view is not valid, because if the Atman has parts it must be perishable like a pot. In that case there will arise the two logical fallacies viz., the cause will not produce any effect and an effect will have no cause. [Chapter 6 – Verse 85]

Chapter 6 - Verse 86

तस्मादात्मा महानेव नैवाणुर्नापि मध्यमः ।

आकाशवत्सर्वगतो निरंशः श्रुतिसंमतः ॥८६॥

Tasmā dātmā mahā neva naivāṇur nāpi madhyamaḥ,

āsāśavat sarvagato niraṁśaḥ śruti saṁmataḥ

So the atman is neither atomic nor of medium size, but is infinite, partless and like akasa all – pervasive. This view accords with the sruti [Chapter 6 – Verse 86]

Chapter 6 - Verse 87

इत्युक्त्वा तद्विशेषे तु बहुधा कलहं ययुः ।

अचिद्रूपोऽथ चिद्रूपश्चिदचिद्रूप इत्यपि ॥८७॥

Ityuktvā tadviśeṣe tu bhaudhā kalahaṁ yayuḥ,

acidrūpo'tha cidrūpaḥ cidacidrūpa ityapi || 87 ||

Thus about the nature of the Atman there are many differences of opinion, whether it is unconscious, conscious or a compound of the two. [Chapter 6 – Verse 87]

Chapter 6 - Verse 88

प्राभाकरास्तार्किकाश्च प्राहुरस्याचिदात्मताम् ।
आकाशवद्द्रव्यमात्मा शब्दवत्तद्गुणश्चित्तिः ॥८८॥

Prābhākarā stārkikāśca prāhu rasyā cidātmatām,
ākāśavat dravyam ātma śabda vat tad guṇa ścitiḥ ॥ 88 ॥

The followers of Prabhakara and the logicians state that atman is by nature unconscious; it is a substance like akasa and consciousness is its attribute, as sound is an attribute of akasa. [Chapter 6 – Verse 88]

Chapter 6 - Verse 89

इच्छाद्वेषप्रयत्नाश्च धर्माधर्मौ सुखासुखे ।
तत्संस्काराश्च तस्यैते गुणाश्चित्तिवदीरिताः ॥८९॥

icchā dveṣa prayatnāśca dharma dharmau sukhā sukhe,
tat saṁskā rāśca tasaite guṇā ściti vadī ritāḥ ॥ 89 ॥

They state that not only consciousness, but also desire, aversion, effort, virtue, vice, pleasure and pain, and also the impressions are the attributes of the Atman. [Chapter 6 – Verse 89]

Chapter 6 - Verse 90

आत्मनो मनसा योगे स्वादृष्टवशतो गुणाः ।
जायन्तेऽथ प्रलीयन्ते सुषुप्तेऽदृष्टसंक्षयात् ॥ ९० ॥

Ātmano manasā yoge svādr̥ṣṭa vaśato guṇāḥ,
jāyante'tha pralīyante suṣupte'dr̥ṣṭa saṁkṣayāt ॥ 90 ॥

According to them, Atman and the mind combine together due to the effects of previous actions and this combination produces the different properties. When the past karma ceases to operate as cause, the jiva goes into deep sleep and the properties too become latent. [Chapter 6 – Verse 90]

Chapter 6 - Verse 91

चितिमत्त्वाच्चेतनोऽयमिच्छाद्वेषप्रयत्नवान् ।

स्याद्धर्माधर्मयोः कर्ता भोक्ता दुःखादिमत्त्वतः ॥९१॥

Cītimatvāt cetano'yaṁ icchādvēṣa prayatnā vān,

syāt dharma dharmayoḥ kartā bhoktā duḥkhādi mattvataḥ ॥ 91 ॥

The atman possesses intelligence and is therefore called intelligent; it manifests intelligence in the form of desire, aversion and effort, as a doer it performs good and bad deeds and is, in consequence, the experiencer of pleasure and pain. [Chapter 6 – Verse 91]

Chapter 6 - Verse 92

यथाऽत्र कर्मवशतः कादाचित्कं सुखादिकम् ।

तथा लोकान्तरे देहे कर्मणेच्छादि जन्यते ॥९२॥

Yathā'tra karma vaśataḥ kādā citkaṁ sukhādikam,

tathā lokāntare dehe karmaṇe cchādi janyate ॥ 92 ॥

In this life, subject to action, atman sometimes experiences happiness; so too, when it takes birth in other bodies, desire etc. arise due to Karma. [Chapter 6 – Verse 92]

Chapter 6 - Verse 93

एवं च सर्वगस्यापि संभवेतां गमागमौ ।

कर्मकाण्डः समग्रोऽत्र प्रमाणमिति तेऽवदन् ॥९३॥

Evam ca sarvagasyāpi sambhavetām gamāgamau,

karma kāṇḍaḥ samagro'tra pramāṇa miti te'vadan ॥ 93 ॥

They further hold that despite its all-pervasiveness atman goes from birth to death. The whole ritual part of the veda (Karma – Kanda) they say, supports them. [Chapter 6 – Verse 93]

Chapter 6 - Verse 94

आनन्दमयकोशो यः सुषुप्तौ परिशिष्यते ।

अस्पष्टचित्स आत्मैषां पूर्वकोशोऽस्य ते गुणाः ॥९४॥

Ānandamaya kośo yaḥ suṣuptau pari śiṣyate,

aspaṣṭa cit sa ātmaīṣāṁ pūrva kośo'sya te guṇāḥ ॥ 94 ॥

The first of the sheaths, the bliss-sheath which persists in the state of deep sleep and which does not manifest consciousness fully, is taken as atman by the followers of prabhakara and some logicians. What they state to be the nature of the self, is in fact, characteristic of the bliss – sheath. [Chapter 14 – Verse 94]

Chapter 6 - Verse 95

गूढं चैतन्यमुत्प्रेक्ष्य जडबोधस्वरूपताम् ।

आत्मनो ब्रुवते भाट्टाश्चिदुत्प्रेक्षोत्थितस्मृतेः ॥९५॥

Gūḍhaṁ caitanyam utprekṣya jaḍa bodha svarūpa tām,

ātmano bruvate bhāṭṭā ścit utprekṣo tthita smṛteḥ ॥ 95 ॥

The followers of Bhatta hold that consciousness is hidden in Atman and that its nature is both consciousness and unconsciousness. This is inferred from the fact of the remembrance of sound sleep by the awakened man. [Chapter 14 – Verse 95]

Chapter 6 - Verse 96

जडो भूत्वा तदाऽस्वाप्समिति जाड्यस्मृतिस्तदा ।
विना जाड्यानुभूतिं न कथंचिदुपपद्यते ॥९६॥

**Jaḍo bhūtvā tadā'svāpsam iti jāḍya smṛtis tadā,
vinā jāḍyānu bhūtiṁ na kathañcid upapadyate || 96 ||**

I become unconscious and slept', such feeling expresses the memory of that inert state which he actually experienced. But this remembrance of unconsciousness in deep sleep would not be possible unless there were at the same time a conscious element. [Chapter 6 – Verse 96]

Chapter 6 - Verse 97

द्रष्टुर्दृष्टेरलोपश्च श्रुतः सुप्तौ ततस्त्वयम् ।
अप्रकाशप्रकाशाभ्यामात्मा खद्योतवद्भुतः ॥९७॥

**Draṣṭur dṛṣṭera lopaśca śrutaḥ suptau tatas tvayam,
aprakāśa prakāśa bhyām ātmā khadyota vat yutaḥ || 97 ||**

The bhattas say that the sruti declares; 'in sleep neither the seer nor seeing is absent'. Therefore the nature of Atman is both luminous and dark, like that of a fire-fly. [Chapter 6 – Verse 97]

Chapter 6 - Verse 98

निरंशस्योभयात्मत्वं न कथंचिद्घटिष्यते ।
तेन चिद्रूप एवात्मेत्याहुः सांख्यविवेकिनः ॥९८॥

**Niraṁ śasyo bhayāt matvaṁ na kathañcit ghaṭiṣyate,
tena cidrūpa evātmēti āhuḥ sāṅkhya vivekinaḥ || 98 ||**

The sankhyas, who separate purusa and prakrti, reject the possibility of both consciousness and un-consciousness being the nature of atman according to them the Atman is without parts and must be of the nature of consciousness only. [Chapter 6 – Verse 98].

Chapter 6 - Verse 99

जाड्यांशः प्रकृते रूपं विकारि त्रिगुणं च तत् ।

चितो भोगापवर्गार्थं प्रकृतिः सा प्रवर्तते ॥९९॥

Jādyāṁśa prakṛte rūpaṁ vikāri triguṇaṁ cat tat,
cito bhogāpa vargārthaṁ prakṛtiḥ sā pravartate (99).

Unconsciousness is the nature of prakṛti (the primordial substance) which is ever changing and composed of three models, sattva, rajas and tamas. The prakṛti functions for experience and release of the Atman. [Chapter 6 – Verse 99].

Chapter 6 - Verse 100

असङ्गायाश्चितेर्बन्धमोक्षौ भेदग्रहान्मतौ ।

बन्धमुक्तिव्यस्थार्थं पूर्वेषामिव चिद्भिदा ॥१००॥

Asaṁgāyāḥ citer bandha mokṣau bheda grahān matau,

bandha muktī vyavasthārthaṁ pūrveṣā miva cid bhidā || 100 ||

Though Purusa is Non-contactable and pure, he is said to be subject to bondage and release because of a confusion between the natures of Prakṛti and Purusha. The Sankhyas, like the earlier Naiyayikas, postulate a plurality of Selves and explain how different individuals have different destinies to fulfil in this life. The release of the individual Purusha is due to his knowledge of his real nature. [Chapter 6 – Verse 100].

Chapter 6 - Verse 101

महतः परमव्यक्तमिति प्रकृतिरुच्यते ।

श्रुतावसङ्गता तद्वदसङ्गो हीत्यतः स्फुटा ॥१०१॥

Mahataḥ param avyaktam iti prakṛti rucyate,

śrutā vasaṅgatā tad vad asaṅgo hītyataḥ sphuṭā ॥ 101 ॥

They quote the Sruti which says that Prakirti, the undifferentiated matter, which is unmanifested, is not the same as Mahat, the differentiated matter, and that the Spirit is unattached and pure. [Chapter 6 – Verse 101].

Chapter 6 - Verse 102

चित्संनिधौ प्रवृत्तायाः प्रकृतेर्हि नियामकम् ।

ईश्वरं ब्रूवते योगाः स जीवेभ्यः परः श्रुतः ॥१०२॥

Cit sannidhau pravṛttāyāḥ prakṛter hi niyāmakam,

īśvaram bruvate yogāḥ sa jīve bhyaḥ paraḥ śrutaḥ ॥ 102 ॥

The yogis postulate the existence of Ishvara. Prakirti functions owing to the proximity of consciousness, and Ishvara is the controller of Prakirti. He is quite distinct from and superior to the Jivas, says the Sruti. [Chapter 6 – Verse 102].

Chapter 6 - Verse 103

प्रधानक्षेत्रज्ञपतिर्गुणेश इति हि श्रुतिः ।

आरण्यकेऽसंभ्रमेण ह्यन्तर्याम्युपपादितः ॥१०३॥

Pradhāna kṣetrajña patiḥ guṇeśa iti hi śrutiḥ,

āraṇyake'sambhrameṇa hyantar yāmyu papā ditaḥ ॥ 103 ॥

The Sruti declares that Ishvara is the lord of Jivas, and also of Prakirti. He controls the Gunas too. In the Aranyaka Part of the Shruti He is respectfully called the Inner Controller. [Chapter 6 – Verse 103].

Chapter 6 - Verse 104

अत्रापि कलहायन्ते वादिनः स्वस्वयुक्तिभिः ।
वाक्यान्यपि यथाप्रज्ञं दाढ्यायोदाहरन्ति हि ॥१०४॥

Atrāpi kalahāyante vādinaḥ svasva yukti bhiḥ,
vākya nyapi yathā prajñam dārdhyā yodā haranti hi || 104 ||

Here too there are many philosophers who by their arguments maintain different views about Ishvara. They quote suitable texts from the Sruti and interpret them according to their light. [Chapter 6 – Verse 104].

Chapter 6 - Verse 105

क्लेशकर्मविपाकैस्तदाशयैरप्यसंयुतः ।
पुंविशेषो भवेदीशो जीववत्सोऽप्यसङ्गचित् ॥१०५॥

Kleśa karma vipākai stad āśayai rapya saṁyutaḥ,
puṁ viśeṣo bhavedīśo jīva vatso'pya saṅga cit || 105 ||

According to Patanjali, Ishvara is a special Purusa free from miseries, actions, birth and death, enjoyment and suffering and the latent impressions; Ishvara, like Jiva, is Non-attached and conscious. [Chapter 6 – Verse 105].

Chapter 6 - Verse 106

तथापि पुंविशेषत्वाद्घटतेऽस्य नियन्त्रता ।
अव्यवस्थौ बन्धमोक्षावापतेतामिहान्यथा ॥१०६॥

Tathāpi puṁ viśeṣatvāt ghaṭate'sya niyantrtā,
avyavasthau bandha mokṣāu āpatetā mihānyathā || 106 ||

As person with a special nature, Ishvara rules the universe. Without His rulership there would be no one to regulate bondage and release. [Chapter 6 – Verse 106].

Chapter 6 - Verse 107

भीषाऽस्मादित्येवमादावसङ्गस्य परात्मनः ।

श्रुतं तद्युक्तमप्यस्य क्लेशकर्माद्वसंगमात् ॥१०७॥

Bhīṣā'smādi tyeva mādaṁ asaṅgasya parātmanah,

śrutaṁ tadyukta mapyasya kleśa karmādyasaṅgamāt ॥ 107 ॥

The Sruti declares that Nature functions in fear of Ishvara. He is the ruler though unattached. The rulership is Appropriately vested in Ishvara, who is not affected by Sufferings, works and so forth. [Chapter 6 – Verse 107].

Chapter 6 - Verse 108

जीवानामप्यसङ्गत्वात्क्लेशादिर्न ह्यथापि च ।

विवेकाग्रहतः क्लेशकर्मादि प्रागुदीरितम् ॥१०८॥

Jīvānāmapya saṅgatvāt kleśādir na hyathāpi ca,

vivekā grahataḥ kleśa karmādi prāgu dīritam ॥ 108 ॥

It is a fact that the Jivas, too, are not affected by sufferings etc., as they too are unattached; but when they fail to comprehend their real nature, they imagine that they are affected by sufferings, works and so forth. [Chapter 6 – Verse 108].

Chapter 6 - Verse 109

नित्यज्ञानप्रयत्नेच्छा गुणानीशस्य मन्वते ।

असङ्गस्य नियन्तृत्वमयुक्तमिति तार्किकाः ॥१०९॥

Nitya jñāna prayatnecchā guṇānīśasya manvate,

asaṅgasya niyantr̥tvam ayukta miti tār̥kikāḥ ॥ 109 ॥

The logicians deny the controlling power to Ishvara, because He is detached. They invest Him with the qualities of eternal knowledge, effort and desire. [Chapter 6 – Verse 109].

Chapter 6 - Verse 110

पुंविशेषत्वमप्यस्य गुणैरेव न चान्यथा ।

सत्यकामः सत्यसंकल्प इत्यादिश्रुतिर्जगौ ॥ ११० ॥

Puṁ viśeṣa tvama pyasya guṇai reva na cānyathā,
satya kāmāḥ satya saṅkalpa ityādi śrutir jagau || 110 ||

They say that owing to His possessing these three qualities Ishvara is the Lord of the universe. In support they quote the Sruti verse : “he has true desires and Resolves”. [Chapter 6 – Verse 110].

Chapter 6 - Verse 111

नित्यज्ञानादिमत्त्वेऽस्य सृष्टिरेव सदा भवेत् ।

हिरण्यगर्भ ईशोऽतो लिङ्गदेहेन संयुतः ॥ १११ ॥

Nitya jñānā dimatve'sya sṛṣṭi reva sadā bhavet,
hiraṇyagarbha īśo'to liṅga dehena saṁyutaḥ || 111 ||

Ishvara being endowed with eternal knowledge and other cognate attributes must be ever engaged in the creation of the world. He must therefore be Hiraṇyagarbha who is endowed with a subtle body. [Chapter 6 – Verse 111].

Chapter 6 - Verse 112

उद्गीथब्राह्मणे तस्य माहात्म्यमतिविस्तृतम् ।

लिङ्गसत्त्वेऽपि जीवत्वं नास्य कर्माद्यभावतः ॥ ११२ ॥

Udgītha brāhmaṇe tasya māhātmyamati vistr̥tam,
liṅga satve'pi jīvatvaṁ nāsyā karmādyā bhāvataḥ || 112 ||

The glory of Hiraṇyagarbha has been given in detail in the Udgitha Brahmana. He, the totality of all subtle bodies, is not to be considered a Jiva because He is free from desires and Karma. [Chapter 6 – Verse 112].

Chapter 6 - Verse 113

स्थूलदेहं विना लिङ्गदेहो न क्वापि दृश्यते ।
वैराजो देह ईशोऽतः सर्वतो मस्तकादिमान् ॥११३॥

**Sthūla dehaṁ vinā liṅga deho na kvāpi dṛśyate,
vairājo deha īśo'taḥ sarvato masta kādi mān ॥ 113 ॥**

The worshippers of Virat hold that no subtle body is seen without a physical body. So Virat, who has a physical body with head and other organs, is the real Ishvara. [Chapter 6 – Verse 113].

Chapter 6 - Verse 114

सहस्रशीर्षेत्येवं च विश्वतश्चक्षुरित्यपि ।
श्रुतमित्याहुरनिशं विश्वरूपस्य चिन्तकाः ॥११४॥

**Sahasra śīrṣe tyevaṁ ca viśvata ścakṣu rityapi,
śruti mityāhu raniśaṁ viśva rūpasya cinta kāḥ ॥ 114 ॥**

The Sruti says that the form of Virat is the form of the Universe, extending in all directions with an infinite number of heads and eyes. So they meditate on Virat. [Chapter 6 – Verse 114].

Chapter 6 - Verse 115

सर्वतः पाणिपादत्वे कृम्यादेरपि चेशता ।
ततश्चतुर्मुखो देव एवेशो नेतरः पुमान् ॥११५॥

**Sarvataḥ pāṇi pādatve kṛmyāde rapi ceśatā,
tataś catur mukho deva eveśo netaraḥ pumān ॥ 115 ॥**

Then there are worshippers who object to the worship of Virat on the ground that according to this conception of Virat even insects and worms will have to be regarded as Ishvara. So the four-faced Brahman, the creator, is Ishvara and nobody else. [Chapter 6 – Verse 115].

Chapter 6 - Verse 116

पुत्रार्थं तमुपासीना एवमाहुः प्रजापतिः ।

प्रजा असृजतेत्यादिश्रुतिं चोदाहरन्त्यमी ॥११६॥

Putrārthaṁ tamupāsīnā eva māhuḥ prajā patiḥ,
prajā asṛjatetyādi śrutim codā harantyaṁ ॥ 116 ॥

So say people who worship the creator Brahman for obtaining children and quote passages which say, “Brahman created the people”. [Chapter 6 – Verse 116].

Chapter 6 - Verse 117

विष्णोर्नाभेः समुद्भूतो वेधाः कमलजस्ततः ।

विष्णुरेवेश इत्याहुर्लोके भागवता जनाः ॥११७॥

Viṣṇor nābheḥ samud bhūtaḥ vedhāḥ kamalaja stataḥ,
viṣṇu reveśa ityāhuḥ loka bhāga vatā janāḥ ॥ 117 ॥

The Bhagavatas call Vishnu the only Ishvara because the lotus-born Brahma issued from the Navel of Vishnu. [Chapter 6 – Verse 117].

Chapter 6 - Verse 118

शिवस्य पादावन्वेष्टुं शाङ्ग्यशक्तस्ततः शिवः ।

ईशो न विष्णुरित्याहुः शैवा आगममानिनः ॥११८॥

Śivasya pādā vanveṣṭum śāṅgya śaktastataḥ śivaḥ,
īśo na viṣṇu rityāhuḥ śaivā āgama māninaḥ ॥ 118 ॥

The Saivas on the authority of their agamas declare Siva alone to be Ishvara, as according to a tradition in the Puranas, Vishnu in spite of all his efforts could not discover the feet of Siva. [Chapter 6 – Verse 118].

Chapter 6 - Verse 119

पुरत्रयं सादयितुं विघ्नेशं सोऽप्यपूजयत् ।

विनायकं प्राहुरीशं गाणपत्यमते रताः ॥११९॥

Puratrayaṁ sādāyitum vighneśaṁ so'pya pūjayat,

vināyakaṁ prāhu rīśaṁ gāṇapatya mate ratāḥ ॥ 119 ॥

The followers of the creed of Ganesa say that the elephant-faced lord is the only Ishvara for Siva in order to conquer the demons of the three cities worshipped Ganesa. [Chapter 6 – Verse 119].

Chapter 6 - Verse 120

एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा ।

मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥१२०॥

Eva manya sva sva prakṣābhi mānenā nyathā'nyathā,

mantrārtha vādakalpādī nāśritya pratipedire ॥ 120 ॥

There are many other sects which try to declare their own favorite deity to be the supreme. They quote hymns from sruti and alleged traditions in support of their views. [Chapter 6 – Verse 120].

Chapter 6 - Verse 121

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।

सन्त्यश्चत्थार्कवंशादेः कुलदैवतदर्शनात् ॥१२१॥

Antaryāmiṇa mārābhya sthā varānteśa vādināḥ,

santya śvatthār kavāśādeḥ kuladaivata darśanāt ॥ 121 ॥

So every entity from the inner Ruler to inert objects is considered as Ishvara by someone or other, for we find that even the sacred fig tree, the sun-Plant and the bomboo etc., are worshipped by the people as family-deities. [Chapter 6 – Verse 121].

Chapter 6 - Verse 122

तत्त्वनिश्चयकामेन न्यायागमविचारिणाम् ।

एकैव प्रतिपत्तिः स्यात्साध्यत्र स्फुटमुच्यते ॥१२२॥

Tattva niścaya kāmēna nyāyā gama vicāriṇām,

ekaiva pratipattiḥ syāt sā'pyatra sphuṭa mucyate || 122 ||

Those who are desirous of ascertaining the real truth study the Sruti and logic. Their conclusion is the same, that Ishvara is one only and this fact we have set forth in this chapter. [Chapter 6 – Verse 122].

Chapter 6 - Verse 123

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥१२३॥

Māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram,

asyā vayava bhūtaistu vyāptaṁ sarva midam jagat || 123 ||

The Sruti says that Maya is Prakirti, the material cause of the universe, and the Lord of Maya is the great Ishvara who pervades the whole universe, consisting of sentient and insentient objects which are like parts of that Ishvara. [Chapter 6 – Verse 123].

Chapter 6 - Verse 124

इति श्रुत्यनुसारेण न्यायो निर्णय ईश्वरे ।

तथा सत्यविरोधः स्यात्स्थावरान्तेशवादिनाम् ॥१२४॥

Iti śrutyanu sāreṇa nyāyo nirṇaya īśvare,

tathā satya virodhaḥ syāt sthāvarānteśa vādinām || 124 ||

The correct definition of Ishvara is available from the Sruti text. Then there will be no clash with even the worshippers of trees and so forth as Ishvara. [Chapter 6 – Verse 124].

Chapter 6 - Verse 125

माया चेयं तमोरूपा तापनीये तदीरणात् ।

अनुभूतिं तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ॥१२५॥

Māyā ceyam tamo rūpā tāpanīye tadīraṇāt,

anubhūtiṁ tatra mānaṁ prati jajñe śrutiḥ svayam || 125 ||

The Tapaniya Upanishad declares Maya to be tamas or darkness. The empirical experience of all is evidence for the existence of Maya, says the Sruti. [Chapter 6 – Verse 125].

Chapter 6 - Verse 126

जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।

आबालगोपं स्पष्टत्वादानन्त्यं तस्य साऽब्रवीत् ॥१२६॥

Jaḍam mohātmakam tat ca ityanubhāvayati śrutiḥ,

ābāla gopaṁ spaṣṭatvāt ānyantyam tasya sā'bravīt || 126 ||

The Sruti points to the universal experience of the insentient and illusory nature of Maya, as displayed by persons of undeveloped intellect, such as children and dullards. [Chapter 6 – Verse 126].

Chapter 6 - Verse 127

अचिदात्मघटादीनां यत्स्वरूपं जडं हि तत् ।

यत्र कुण्ठीभवेद्बुद्धिः स मोह इति लौकिकाः ॥१२७॥

Acidātma ghaṭādīnām yat svarūpaṁ jaḍam hi tat,

yatra kuṇṭhi, bhaved buddhiḥ sa moha iti laukikāḥ || 127 ||

The nature of the poet and other inert objects exhibits insentiency (which is a characteristic of Maya). People say that the intellect feels shy to fathom the depths of Maya. [Chapter 6 – Verse 127].

Chapter 6 - Verse 128

इत्थं लौकिकदृष्ट्यैतत्सर्वैरप्यनुभूयते ।

युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ॥१२८॥

Itthaṁ laukika dṛṣṭyaitat sarvai rapyanu bhūyate,

yukti dṛṣṭyā tvanir vācyaṁ nāsadā sīditi śruteḥ ॥ 128 ॥

All people admit in their experience existence of Maya. From the logical point of view Maya is inexplicable. Sruti too declares it to be neither existence nor non-existence. [Chapter 6 – Verse 128].

Chapter 6 - Verse 129

नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।

विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तितः ॥१२९॥

Nāsadā sīt vibhā tatvāt no sadā sīcca bādhanāt,

vidyā dṛṣṭyā śrutaṁ tucchaṁ tasya nitya nirvṛttitaḥ ॥ 129 ॥

Since the effects of Maya are undeniably manifest, its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the Atman) it is always inoperative and hence negligible. [Chapter 6 – Verse 129].

Chapter 6 - Verse 130

तुच्छाऽनिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।

ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ॥१३०॥

Tucchā'nirvacanīyā ca vāstavī cetyasau tridhā,

jñeyā māyā tribhir bodhaiḥ śrauta yauktika laukikaiḥ ॥ 130 ॥

Maya is looked upon in three ways from the point of view of knowledge and Sruti it is negligible; for empirical reason it is indefinable and for the ordinary people it is real. [Chapter 6 – Verse 130].

Chapter 6 - Verse 131

अस्य सत्त्वमसत्त्वं च जगतो दर्शयत्यसौ ।
प्रसारणाच्च संकोचाद्यथा चित्रपटस्तथा ॥१३१॥

Asya sattvama sattvaṁ ca jagato darśaya tyasau,
prasāra ṇacca saṅkocāt yathā citra paṭa stathā || 131 ||

Maya exhibits the appearance and disappearance (in waking or sleeping state) of the world, just as by rolling and unrolling a picture on a canvas it is exhibited or withdrawn. [Chapter 6 – Verse 131].

Chapter 6 - Verse 132

अस्वतन्त्रा हि माया स्यादप्रतीतेर्विना चितिम् ।
स्वतन्त्राऽपि तथैव स्यादसङ्गस्यान्यथाकृतेः ॥१३२॥

Asvantantrā hi māyā syāt apratīter vinā citim,
svatantrā'pi tathaiva syāt asaṅgasyā nyathā kṛteḥ || 132 ||

Maya is dependent, for in the absence of the cognizing faculty the effects of Maya Cannot be experienced. Again in one sense it is independent too, for it can make the Non-attached Atman appear to be attached. [Chapter 6 – Verse 132].

Chapter 6 - Verse 133

कूटस्थासङ्गमात्मानं जगत्त्वेन करोति सा ।
चिदाभासस्वरूपेण जीवेशावपि निर्ममे ॥१३३॥

Kūṭasthā saṅga mātmanāṁ jagattvena karoti sā,
cidābhāsa svarūpeṇa jiveśā vapi nirmame || 133 ||

Maya transforms the immutable Kutastha, the ever association-less Atman, Phenomenally into the form of the Universe. Casting the reflection of Atman on itself, Maya creates Jiva and Ishvara. [Chapter 6 – Verse 133].

Chapter 6 - Verse 134

कूटस्थमनुपद्रुत्य करोति जगदादिकम् ।

दुर्घटैकविधायिन्यां मायायां का चमत्कृतिः ॥१३४॥

Kūṭastha manupa drutya karoti jagadā dikam,

durghaṭaika vidhā yinyām māyāyām kā camat kṛtiḥ ॥ 134 ॥

Without in any way affecting the real nature of Atman, Maya creates the world. It makes the impossible look possible. How astonishingly powerful Maya is! [Chapter 6 – Verse 134].

Chapter 6 - Verse 135

द्रवत्वमुदके वह्नावौष्ण्यं कठिन्यमश्मनि ।

मायाया दुर्घटत्वं च स्वतः सिध्यति नान्यतः ॥१३५॥

Dravatvam udake vahnāu auṣṇyam kāṭhinyam aśmani,

māyāyām durghaṭatvaṁ ca svataḥ siddhyati nānyataḥ ॥ 135 ॥

As fluidity is the nature of water, heat of fire and hardness of stone, so the making of the impossible possible is the nature of Maya. It is unique in this respects. [Chapter 6 – Verse 135].

Chapter 6 - Verse 136

न वेत्ति लोको यावत्तां साक्षात्तावच्चमत्कृतिम् ।

धत्ते मनसि पश्चात्तु मायैषेत्युपशाम्यति ॥१३६॥

Na veti loko yāvattām sākṣāt tāvat camat kṛtim,

dhatte manasi paścat tu māyai ṣetyupa śāmy ॥ 136 ॥

The magic show looks wonderful and inexplicable as long as the magician is not directly known, but when the magician is so known, the magic show is known as such and is no longer wonderful. [Chapter 6 – Verse 136].

Chapter 6 - Verse 137

प्रसरन्ति हि चोद्धानि जगद्वस्तुत्ववादिषु ।

न चोदनीयं मायायां तस्याश्चोद्वैकरूपतः ॥ १३७ ॥

Prasaranti hi codyāni jagat vastutva vādiṣu,

na codanīyaṁ māyāmāṁ tasyā ścodyaika rūpataḥ || 137 ||

Those who believe in the reality of the world regard the effects of Maya as wonderful. But since the nature of Maya itself is astonishing, one need not wonder at its power. [Chapter 6 – Verse 137].

Chapter 6 - Verse 138

चोद्वेऽऽपि यदि चोद्यं स्यात्त्वच्चोद्वे चोद्यते मया ।

परिहार्यं ततश्चोद्यं न पुनः प्रतिचोद्यताम् ॥ १३८ ॥

Codye'pi yadi codyaṁ syāt tvaccodye codyate mayā,

parihāryaṁ tataś codyaṁ na punaḥ prati codyatām || 138 ||

By raising objections to the wonderfulness of Maya we do not solve the mystery. Besides, we also can raise serious counter objections. What is essential is that we should eradicate Maya by Systematic enquiry. Further arguments are useless, so do not indulge in them. [Chapter 6 – Verse 138].

Chapter 6 - Verse 139

विस्मयैकशरीराया मायायाश्चोद्वैकरूपतः ।

अन्वेष्यः परिहारोऽस्या बुद्धिमद्भिः प्रयत्नतः ॥ १३९ ॥

Visma yaika śarīrāyā māyāyā ścodya rūpataḥ,

anveṣyaḥ parihāro'syā buddhimat bhiḥ prayatnataḥ || 139 ||

Maya is an embodiment of Marvelousness and doubt; the wise must carefully find out means and make effort to remove it. [Chapter 6 – Verse 139].

Chapter 6 - Verse 140

मायात्वमेव निश्चेयमिति चेत्तर्हि निश्चिनु ।

लोकप्रसिद्धमायाया लक्षणं यत्तदीक्ष्यताम् ॥१४०॥

Māyātva meva niśceyam iti cet tarhi niścinu,

loka prasiddha māyāyā lakṣaṇam yat tadī kṣyatām || 140 ||

(Doubt) : But the nature of Maya must be determined before trying to eradicate it. (reply): All right, do so! Apply the popular definition of Magic on Maya. [Chapter 6 – Verse 140].

Chapter 6 - Verse 141

न निरूपयितुं शक्या विस्पष्टं भासते च या ।

सा मायेतीन्द्रजालादौ लोकाः संप्रतिपेदिरे ॥१४१॥

Na nirūpayitum śakyā viśpaṣṭam bhāsate ca yā,

sā māyetīndra jālādau lokāḥ saṁprati pedire || 141 ||

People understand that to be Maya which though clearly seen is at the same time beyond all determination, as in the case of Magic. [Chapter 6 – Verse 141].

Chapter 6 - Verse 142

स्पष्टं भाति जगच्चेदमशक्यं तन्निरूपणम् ।

मायामयं जगत्तस्मादीक्षस्वापक्षपाततः ॥१४२॥

Spaṣṭam bhātī jagaccedaṁ aśakyam tannirūpaṇam,

māyā mayam jagattasmāt īkṣasvā pakṣa pātataḥ || 142 ||

The world is clearly seen, but its nature defies definition. Be impartial, and regard the world as nothing but a delusion, the product of Maya. [Chapter 6 – Verse 142].

Chapter 6 - Verse 143

निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।

अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित् ॥१४३॥

Nirūpayitu mārabdhe nikhilai rapi paṇḍitaiḥ,

ajñānaṁ purata steṣāṁ bhāti kakṣāsu kāsucit || 143 ||

Even if all the learned people of the world try to determine the nature of this world, they will find themselves confronted at some stage or other by ignorance. [Chapter 6 – Verse 143].

Chapter 6 - Verse 144

देहेन्द्रियादयो भावा वीर्येणोत्पादिताः कथम् ।

कथं वा तत्र चैतन्यमित्युक्ते ते किमुत्तरम् ॥१४४॥

Dehendri yādayo bhāvā viṛyeṇot pāditāḥ katham,

katham vā tatra caitanyaṁ ityukte te kimuttaram || 144 ||

Tell us, if you can, how the body and senses came out of the seed. Or how consciousness was born in the foetus, What answers will you give to these questions? [Chapter 6 – Verse 144].

Chapter 6 - Verse 145

वीर्यस्यैष स्वभावश्चेत्कथं तद्विदितं त्वया ।

अन्वयव्यतिरेकौ यौ भग्नौ तौ वन्ध्यवीर्यतः ॥१४५॥

Vīryasyaiva svabhāva ścet katham tadviditaṁ tvayā,

anvaya vyatirekau yau bhagnau tau vandyha vīryataḥ || 145 ||

(the naturalist says) : it is the nature of the seed to evolve into the body with the sense organs and so forth. (Reply) : What is the basis of your belief? You will perhaps say, application of the double method of agreement and difference But it is not confirmed because in a barren woman seed produces nothing. [Chapter 6 – Verse 145].

Chapter 6 - Verse 146

न जानामि किमप्येतदित्यन्ते शरणं तव ।

अत एव महान्तोऽस्य प्रवदन्तीन्द्रजालताम् ॥१४६॥

Na jānāmi kimapyetad ityante śaraṇaṁ tava,

ata eva mahānto'sya pravadantī ndra jālataṁ || 146 ||

In the end you will have to say, 'I do not know'. Therefore the wise declare this world to be like a magic show. [Chapter 6 – Verse 146].

Chapter 6 - Verse 147

एतस्मात्किमिवेन्द्रजालमपरं यद्गर्भवासस्थितं

रेतश्चेतति हस्तमस्तकपदप्रोद्भूतनानाङ्कुरम् ।

पर्यायेण शिशुत्वयौवनजरावेषैरनेकैर्वृतं

पश्यत्यत्ति शृणोति जिघ्रति तथा गच्छत्यथागच्छति ॥१४७॥

Etasmāt kimivendra jāla maparaṁ yad garbha vāsa sthitam,

retaś cetati hasta mastaka pada prod bhūta nānāṁ kūram,

paryāyeṇa śīśutva yauvana jara veṣai ranekair vṛtaṁ,

paśya tyatti śṛṇoti jighrati tathā gaccha tyathā gacchati || 147 ||

What can be more magical than the fact that the seed in the uterus becomes a conscious individual, that it develops head, hands, feet and other organs, that it passes through the states of childhood, youth and old age, and that it perceives, eats, smells, hears, comes and goes?[Chapter 6 – Verse 147].

Chapter 6 - Verse 148

देहवद्वटधानादौ सुविचार्य विलोक्यताम् ।

क्व धानाः कुत्र वा वृक्षस्तस्मान्मायेति निश्चिनु ॥१४८॥

Dehavad vaṭa dhanāḍau suvicārya vilokyataṁ,

kva dhānā kurta vā vṛkṣaḥ tasmāt māyeti niścinu ॥ 148 ॥

Like the human body carefully consider also a tiny fig seed. How different the tree is from the seed from which it grows! Therefore know all this to be Maya. [Chapter 6 – Verse 148].

Chapter 6 - Verse 149

निरुक्तावभिमानं ये दधते तार्किकादयः ।

हर्षमिश्रादिभिस्ते तु खण्डनादौ सुशिक्षिताः ॥१४९॥

Nirūktā vabhimānaṁ ye dadhate tārlikā dayāḥ,

harṣa miśrā dibhi stet u khaṇḍandāḍau suśikṣitāḥ ॥ 149 ॥

The logicians and others, proud of their dialectical ability, may feel satisfied with their logical explanations; but the Philosopher Sri Harsa Misra has exposed the error of their position in his classic “Khandana”. [Chapter 6 – Verse 149].

Chapter 6 - Verse 150

अचिन्त्याः खलु ये भावा न तांस्तर्केषु योजयेत् ।

अचिन्त्यरचनारूपं मनसापि जगत्खलु ॥१५०॥

Acintyāḥ khalu ye bhāvā na tāṁstarkeṣu yojayet,

acintya racanā rūpaṁ manasā'pi jagat khalu ॥ 150 ॥

Things that are inconceivable should not be subjected to canons of logic; and this world is one such, for the mind cannot conceive of the very mode of its creation. [Chapter 6 – Verse 150].

Chapter 6 - Verse 151

अचिन्त्यरचनाशक्तिबीजं मायेति निश्चिनु ।
मयाबीजं तदेवैकं सुषुप्तावनुभूयते ॥१५१॥

Acintya racanā śakti bījam māyeti niścinu,
māyā bījam tadevaikam suṣuptā vanubhūyate ॥ 151 ॥

Be convinced that maya is the cause of this world, whose comprehension surpasses the imagination. In the state of deep sleep we are partly aware of this Maya. The seed of this world. [Chapter 6 – Verse 151]

Chapter 6 - Verse 152

जाग्रत्स्वप्नजगत्तत्र लीनं बीज इव द्रुमः ।
तस्मादशेषजगतो वासनास्तत्र संस्थिताः ॥१५२॥

Jāgrat svapna jagat tatra līnam bīja iva drumah,
tasmā daśeṣa jagataḥ vāsanā starta saṁsthitāḥ ॥ 152 ॥

As the tree is latent in the seed, so the waking and dreaming worlds are implicit in deep sleep. Similarly, the impressions of the entire universe are latent in Maya.[Chapter 6 – Verse 152]

Chapter 6 - Verse 153

या बुद्धिवासनास्तासु चैतन्यं प्रतिबिम्बति ।
मेघाकाशवदस्पष्टचिदाभासोऽनुमीयताम् ॥१५३॥

Yā buddhi vāsanā stāsu caitanyam prati bimbati,
meghākāśa vada spaṣṭha cidābhāso'nu mīyatām ॥ 153 ॥

On the impressions of the whole world, thus latent in the intellect (during sleep) is reflected the immutable consciousness. Though it is not experienced owing to vagueness it can be inferred to exist, in the same way as the reflection of the sky is inferred to exist in the water-particles of a cloud. [Chapter 6 – Verse 153]

Chapter 6 - Verse 154

साभासमेव तद्बीजं धीरूपेण प्ररोहति ।
अतो बुद्धौ चिदाभासो विस्पष्टं प्रतिभासते ॥१५४॥

**Sābhāsa meva tadbījaṃ dhīrūpeṇa prarohati,
ato buddhau cidābhāso vispaṣṭa prati bhāsate || 154 ||**

This seed the maya, in association with the reflection of consciousness, which is not fully grasped, develops into the intellect; and in this intellect, the reflection of consciousness becomes plainly visible as the ego. [Chapter 6 – Verse 154]

Chapter 6 - Verse 155

मायाभासेन जीवेशौ करोतीति श्रुतौ श्रुतम् ।
मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ ॥१५५॥

**Māyā bhāseṇa jīveśau karotīti śrutau śrutam,
meghākāśa jalākāśā iva tau suvyavas thitau || 155 ||**

It is said by the sruti that jiva and isvara are creations of maya, being reflections of atman in it. Isvara is like the reflection of the sky in the cloud; jiva is like the reflection of the sky in the water. [Chapter 6 – Verse 155]

Chapter 6 - Verse 156

मेघवद्वर्तते माया मेघस्थिततुषारवत् ।
धीवासनाश्चिदाभासस्तुषारस्थखवत्स्थितः ॥१५६॥

**Meghavad vartate māyā megha sthita tuṣāravat,
dhīvāsanā ścidābhāsaḥ tuṣārastha khavat sthitaḥ || 156 ||**

Maya is comparable to a cloud and the mental impressions in the buddhi are like the water – particles which make up the cloud. The Reflected Consciousness in maya is like the sky reflected in the water-particles of the cloud. [Chapter 6 – Verse 156]

Chapter 6 - Verse 157

मायाधीनश्चिदाभासः श्रुतौ मायी महेश्वरः ।
अन्तर्यामी च सर्वज्ञो जगद्योनिः स एव हि ॥१५७॥

**Māyā dhīna ścidābhāsaḥ śrutau māyī maheśvaraḥ,
antaryāmi ca sarvajñaḥ jagadyoniḥ sa eva hi || 157 ||**

Śruti says that this (pure universal) consciousness reflected in maya is isvara which controls maya as well. The great isvara is the inner ruler, omniscient and cause of the universe. [Chapter 6 – Verse 157]

Chapter 6 - Verse 158

सौषुप्तमानन्दमयं प्रक्रम्यैवं श्रुतिर्जगौ ।
एष सर्वेश्वर इति सोऽयं वेदोक्त ईश्वरः ॥१५८॥

**Sauṣupta mānanda mayam prakramyaivaṁ śrutir jagau,
eṣa sarveśvara iti so'yaṁ vedokta īśvaraḥ || 158 ||**

The śruti, in the passage beginning with ‘the consciousness in the deep sleep’ and ending in ‘he is the lord of all’ describes this ‘sheath of bliss’ as the Ishvara. [Chapter 6 – Verse 158]

Chapter 6 - Verse 159

सर्वज्ञत्वादिके तस्य नैव विप्रतिपद्यताम् ।
श्रौतार्थस्यावितर्क्यत्वान्मायायां सर्वसंभवात् ॥१५९॥

**Sarvajñatvādike tasya naiva viprati padyatām,
śroutār thasyā vitarkyatvāt māyāyām sarva sambhavāt || 159 ||**

The omniscience and other properties of the bliss sheath are not to be questioned, because the assertions of the śruti are beyond dispute, and because everything is possible in Maya. [Chapter 6 – Verse 159]

Chapter 6 - Verse 160

अयं यत्सृजते विश्वं तदन्यथयितुं पुमान्।
न कोऽपि शक्तस्तेनायं सर्वेश्वर इतीरितः ॥१६०॥

Ayaṁ yat sṛjate viśvaṁ tadanya thayitum pumān,
na ko'pi śaktas tenāyaṁ sarveśvara itīritaḥ || 160 ||

Since nobody has the power to alter the world of waking and dream states which are projected from the bliss – sheath, it is proper to call it the lord of all. [Chapter 6 – Verse 160]

Chapter 6 - Verse 161

अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।
ताभिः क्रोडीकृतं सर्वं तेन सर्वज्ञ ईरितः ॥१६१॥

Aśeṣa prāṇi buddhīnāṁ vāsanā statrā saṁsthītāḥ,
tābhiḥ kroḍi kṛtaṁ sarvaṁ tena sarvajña īritaḥ || 161 ||

In the bliss – sheath inhere all the desires and mental impressions of all living beings. Inasmuch as it knows them (impressions) all, it is called omniscient. [Chapter 6 - Verse 161]

Chapter 6 - Verse 162

वासनानां परोक्षत्वात्सर्वज्ञत्वं नहीक्ष्यते ।
सर्वबुद्धिषु तद्दृष्ट्वा वासनास्वनुमीयताम् ॥१६२॥

Vāsanānāṁ parokṣatvāt sarvajñatvaṁ na hī kṣyate,
sarva buddhiṣu tad dṛṣṭvā vāsanā svanu mīyatām || 162 ||

(Doubt) : the omniscience, alleged to be the nature of the bliss – sheath, is not evident because the impressions are not known directly. (reply) : its knowledge of the impressions (though not directly felt) is inferred from observation of its presence in all mentation's. [Chapter 6 – Verse 162]

Chapter 6 - Verse 163

विज्ञानमयमुख्येषु कोशेष्वन्यत्र चैव हि ।
अन्तस्तिष्ठन्यमयति तेनान्तर्यामितां व्रजेत् ॥१६३॥

Vijñāna maya mukhyeṣu koṣeṣva nyatra caiva hi,
antasti ṣṭhan yamayati tenān taryā mitāṁ vrajet || 163 ||

Since isvara (the consciousness in the bliss – sheath) abides in and activates and controls all the functioning of all other sheaths beginning with that of the intellect and elsewhere also in creation, it is called the inner controller. [Chapter 6 – Verse 163]

Chapter 6 - Verse 164

बुद्धौ तिष्ठन्नान्तरोऽस्या धियानीक्ष्यश्च धीवपुः ।
धियमन्तर्यमयतीत्येवं वेदेन घोषितम् ॥१६४॥

Buddhau tiṣṭha nnāntaro'syā dhiyā nīkṣyaśca dhī vapuḥ,
dhiya mantar yamayatīti evaṁ vedena ghoṣitam || 164 ||

The sruti says that the lord abides in the intellect and has the intellect as his body (instruments); but the intellect does not know him; it is itself controlled by him. [Chapter 6 – Verse 164]

Chapter 6 - Verse 165

तन्तुः पटे स्थितो यद्वदुपादानतया तथा ।
सर्वोपादानरूपत्वात्सर्वत्रायमवस्थितः ॥१६५॥

Tantuḥ paṭe sthito yadvad upādāna tayā tathā,
sarvo pādāna rūpatvāt sarvatrā yama vasthitaḥ || 165 ||

As threads pervade a piece of cloth and constitute its material cause, so the inner ruler, pervading the whole universe, is the material cause of the universe. [Chapter 6 – Verse 165]¹⁷⁴

Chapter 6 - Verse 166

पटादप्यान्तरस्तन्तुस्तन्तोरप्यंशुरान्तरः ।
आन्तरत्वस्य विश्रान्तिर्यत्रासावनुमीयताम् ॥१६६॥

Paṭa dapyāntara stantuḥ tanto rapyamśu rāntaraḥ,
āntaratvasya viśrāntiḥ yatrā sāvanu mīyatām || 166 ||

Just as the threads are subtler than the cloth and the fibres of the threads subtler than the threads themselves, even so, where this progress from the subtle to the subtler stops there do we confront the inner ruler. [Chapter 6 – Verse 166]

Chapter 6 - Verse 167

द्वित्र्यान्तरत्वकक्षाणां दर्शनेऽप्ययमान्तरः ।
न वीक्ष्यते ततो युक्तिश्रुतिभ्यामेव निर्णयः ॥१६७॥

Dvitrānta ratvaka kṣāṇām darśane'pyaya māntaraḥ,
na vīkṣyate tato yukti śrutir bhyāmeva nirṇayaḥ || 167 ||

Being minuter than the minute of the second and third degree, the inmost being is not subject to perception; but by reasoning and by sruti his existence is ascertained. [Chapter 6 – Verse 167]

Chapter 6 - Verse 168

पटरूपेण संस्थानात्पटस्तन्तोर्वपुर्यथा ।
सर्वरूपेण संस्थानात्सर्वमस्य वपुस्तथा ॥१६८॥

Paṭa rūpeṇa saṁsthānāt paṭas tantor vapur yathā,
sarva rūpeṇa saṁsthānāt sarvam asya vapus tathā || 168 ||

As a piece of cloth is said to be the body of the threads which become the cloth, so when he has become the universe it is described as his body. [Chapter 6 – Verse 168]

Chapter 6 - Verse 169

तन्तोः संकोचविस्तारचलनादौ पटो यथा ।
अवश्यमेव भवति न स्वातन्त्र्यं पटे मनाक् ॥१६९॥

Tantoḥ saṅkoca vistāra calanadau paṭas tathā,
avaśya meva bhavati na svātantryaṁ paṭe manāk || 169 ||

When threads are contracted or expanded or any motion is imparted to them, the cloth similarly behaves – it has no independence at all. [Chapter 6 – Verse 169]

Chapter 6 - Verse 170

तथाऽन्तर्याम्ययं यत्र यया वासनया यथा ।
विक्रियेत तथाऽवश्यं भवत्येव न संशयः ॥१७०॥

tathā'ntar yāmyayaṁ yatra yayā vāsanayā yathā,
vikriyeta tathā'vaśyaṁ bhavateva na saṁśayaḥ || 170 ||

Similarly the worldly objects assume the forms in the manner he transforms them according to their past desires and impressions. There is no doubt about it. [Chapter 6 – Verse 170]

Chapter 6 - Verse 171

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

Īśvaraḥ sarva bhūtānām hṛd-deśe' rjuna tiṣṭhati,
bhrāmayan sarva-bhūtāni yantra rūḍhāni māyayā || 171 ||

In the gita sri krishna says: 'o arjuna, the lord abides in the hearts of all beings and makes them revolve by his maya as if mounted on a wheel.' [Chapter 6 – Verse 171]

Chapter 6 - Verse 172

सर्वभूतानि विज्ञानमयास्ते हृदये स्थिताः ।
तदुपादानभूतेशस्तत्र विक्रियते खलु ॥१७२॥

**Sarva bhūtāni vijñāna mayāste hṛdaye sthitāḥ,
tadupādāna bhūteśaḥ tatra vikriyate khalu || 172 ||**

‘ All beings ‘ in the above passage means the Jivas or the sheaths of intellect which abide in the hearts of all beings. Being their material cause, the lord appears to undergo. Changes with them. [Chapter 6 – Verse 172]

Chapter 6 - Verse 173

देहादिपञ्जरं यन्त्रं तदारोहोऽभिमानिता ।
विहितप्रतिषिद्धेषु प्रवृत्तिभ्रमणं भवेत् ॥१७३॥

**Dehādi pañjaraṁ yantraṁ tadāroho'bhimānitā,
vihita prati śiddheṣu pravṛttir bhramaṇaṁ bhavet || 173 ||**

By the word ‘wheel’ is meant the cage of the body with sheaths etc. by saying that all beings are ‘mounted on the wheel’ is meant that they have come to consider the body as the ego. By the word ‘revolve’ is meant the performance of good and bad deeds. [Chapter 6 – Verse 173]

Chapter 6 - Verse 174

विज्ञानमयरूपेण तत्प्रवृत्तिस्वरूपतः ।
स्वशक्त्येशो विक्रियते मायया भ्रामणं हि तत् ॥१७४॥

**Vijñāna maya rūpeṇa tat pravṛtti svarūpataḥ,
svaśaktyeśo vikriyat māyayā bhrāmaṇaṁ hi tat || 174 ||**

The meaning of the expression ‘ the lord makes them revolve by his Maya’, is that the lord by his power of maya becomes involved in the intellect-sheath and seems to change with the operations of the intellect. [Chapter 6 – Verse 174]

Chapter 6 - Verse 175

अन्तर्यमयतीत्युक्त्याऽयमेवार्थः श्रुतौ श्रुतः ।
पृथिव्यादिषु सर्वत्र न्यायोऽयं योज्यतां धियां ॥१७५॥

Antaryamayatī tyuktyā'yame vārthaḥ śrutau śrutaḥ,
pṛthivyā diṣu sarvatra nyāyo'yaṁ yojyatām dhiyā ॥ 175 ॥

The same meaning is expressed by the sruti saying that the lord is called the inner controller. By applying this reason one can come to the same conclusion with regard to the physical elements and all other objects. [Chapter 6 – Verse 175]

Chapter 6 - Verse 176

जानामि धर्मं न च मे प्रवृत्ति -
र्जानाम्यधर्मं न च मे निवृत्तिः ।
केनापि देवेन हृदि स्थितेन
यथा नियुक्तोऽस्मि तथा करोमि ॥१७६॥

Jānāmi dharmam na ca me pravṛttiḥ
jānāmya dharmam na ca me nivṛttiḥ,
kenāpi devena hṛdi sthitenā
yathā niyukto'smi tathā karomi ॥ 176 ॥

‘I know what is virtue, but my inclination is not mine to practice it: I know what is vice, but my desisting from it is not mine but his. I do as I am prompted by some god seated in my heart.’
[Chapter 6 – Verse 176]

Chapter 6 - Verse 177

नार्थः पुरुषकारेणेत्येवं मा शङ्क्यतां यतः ।
ईशः पुरुषकारस्य रूपेणापि विवर्तते ॥१७७॥

Nārthaḥ puruṣa kāreṇeti eva mā śaṅkyatām yataḥ,
īśaḥ puruṣa kārasya rūpeṇāpi vivartate || 177 ||

From the above verse do not think that individual efforts are not necessary, for the Lord transforms Himself as those efforts. [Chapter 6 – Verse 177]

Chapter 6 - Verse 178

ईदृग्बोधेनेश्वरस्य प्रवृत्तिर्माैव वार्यताम्।
तथापीशस्य बोधेन स्वात्मासङ्गत्वधीजनिः ॥१७८॥

Īdṛg bodhe neśvarasya pravṛttir maiva vāryatām,
tathāpī śasya bodhena svātmā saṅgatva dhījaniḥ || 178 ||

This theory does not contradict the idea of the lord prompting every thing, for one who has known Ishvara to be the controller of things knows his self as non-attached. [Chapter 6 – Verse 178]

Chapter 6 - Verse 179

तावता मुक्तिरित्याहुः श्रुतयः स्मृतयस्तथा ।
श्रुतिस्मृती ममैवाज्ञे इत्यपीश्वरभाषितम् ॥१७९॥

Tāvatā mukti rityāhuḥ śrutayaḥ smṛtaya stathā,
sruti smṛtī mamaī vājñe ityapi śvara bhāṣitam || 179 ||

Both the sruti and the tradition declare this knowledge of the non-attachment of the self to be the cause of release. It is also stated in varahapurana that both the scriptural and the traditional truths are from the lord. [Chapter 6 – Verse 179]

Chapter 6 - Verse 180

आज्ञाया भीतिहेतुत्वं भीषाऽस्मादिति हि श्रुतम् ।
सर्वेश्वरत्वमेतत्स्यादन्तर्यामित्वतः पृथक् ॥१८०॥

Ājñāyā bhīti hetutvaṁ bhīṣā'smā diti hi śrutam,
sarve śvaratva metat syāt antaryāmitvataḥ pṛthak || 180 ||

The sruti declares that in fear of him the forces of nature operate, showing that his commandments engender fear. So his lordship over all beings is different from his inner ruler Ship of them. [Chapter 6 – Verse 180]

Chapter 6 - Verse 181

एतस्य वा अक्षरस्य प्रशासन इति श्रुतिः ।
अन्तः प्रविष्टः शास्ताऽयं जनानामिति च श्रुतिः ॥१८१॥

Etasya vā akṣarasya praśāsana iti śrutiḥ,
antaḥ praviṣṭaḥ śāstā'yaṁ janānā miti ca śrutiḥ || 181 ||

One sruti passage says that the suns and planets move at the command of the lord. Another sruti passage says that the lord entering the human body controls it from within.
[Chapter 6 – Verse 181]

Chapter 6 - Verse 182

जगद्योनिर्भवेदेष प्रभवाप्ययकृत्त्वतः ।
आविर्भावतिरोभावोत्पत्तिप्रलयौ मतौ ॥१८२॥

Jagadyonir bhava deṣa prabha vāpyaya kṛttvataḥ,
āvirbhāva tirobhāvau utpatti pralayau matau || 182 ||

The lord is said to be the source of the universe, for he is cause the creation and dissolution of the world. By creation and dissolution are meant the manifestation and demanifestation of the world. [Chapter 6 - Verse 182]

Chapter 6 - Verse 183

आविर्भावयति स्वस्मिन्विलीनं सकलं जगत् ।
प्राणिकर्मवशादेष पटो यद्वत्प्रसारितः ॥१८३॥

Āvir bhāvayati svasmin vilīnaṁ sakalaṁ jagat,
prāṇi karma vaśādeṣa paṭo yad vat prasāritaḥ || 183 ||

The world remains potential as impressions in the lord and he causes its manifestation in accordance with the past deeds of beings. Creation is like the unrolling of a painted canvas. [Chapter 6 – Verse 183]

Chapter 6 - Verse 184

पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।
प्राणिकर्मक्षयवशात्संकोचितपटो यथा ॥१८४॥

Punas tirobhāvayati svātmanye vākhilaṁ jagat,
prāṇi karma kṣaya vaśāt saṅkocita paṭo yathā || 184 ||

If the painted canvas is rolled up, the picture is no longer visible. In the same way, when the Karma of beings is exhausted, the lord withdraws into himself the universe with all that it contains. (i.e., all remain in a latent form). [Chapter 6 – Verse 184]

Chapter 6 - Verse 185

रात्रिघस्रौ सुप्तिबोधावुन्मीलननिमीलने ।
तूष्णींभावमनोराज्ये इव सृष्टिलयाविमौ ॥१८५॥

Rātri ghasrau supti bodhau unmīlana nimīlane
tūṣṇīm bhāva manorājye iva sṛṣṭi layā vimau || 185 ||

The creation and destruction of the world are comparable to day and night, to the waking and sleeping states, to the opening and closing of the eyes, and the activity and quiescence of the mind. [Chapter 6 – Verse 185]

Chapter 6 - Verse 186

आविर्भावतिरोभावशक्तिमत्त्वेन हेतुना ।
आरम्भपरिणामादिचोद्धानां नात्र संभवः ॥१८६॥

Āvirbhāva tirobhāva śakti matvena hetunā,
ārambha pariṇāmādi codyānām nātra sambhavaḥ ॥ 186 ॥

Isvara is endowed with the power of maya which is the power of manifesting and demanifesting, so the objections to the theory that creation has a beginning or that it is evolutionary or that things are naturally endowed with certain special qualities do not apply to it. [Chapter 6 – Verse 186]

Chapter 6 - Verse 187

अचेतनानां हेतुः स्याज्जाड्यांशेनेश्वरस्तथा ।
चिदाभासांशतस्त्वेष जीवानां कारणं भवेत् ॥१८७॥

Acetanānām hetuḥ syāt jāḍyāṁśene śvara stathā,
cidābhāsām śata steveṣa jīvānām kāraṇam bhavet ॥ 187 ॥

Isvara through the tamas of Maya is the cause of the inanimate objects and through the reflection of the supreme intelligence isvara is the cause of the jivas. [Chapter 6 – Verse 187]

Chapter 6 - Verse 188

तमःप्रधानः क्षेत्राणां चित्प्रधानश्चिदात्मनाम् ।
परः कारणतामेति भावनाज्ञानकर्मभिः ॥१८८॥

**Tamaḥ pradhānaḥ kṣetrāṇāṁ cit pradhānaś cidātmanām,
paraḥ kāraṇatā meti bhāvanā jñāna karmabhiḥ || 188 ||**

It is objected that the cause of the bodies is that aspect of Paramatman in which tamas predominates and that of the jiva is that aspect where intelligence predominates. So Paramatman alone is their cause in accordance with their inner impressions, moral and spiritual actions. [Chapter 6 – Verse 188]

Chapter 6 - Verse 189

इति वार्तिककारेण जडचेतनहेतुता ।
परमात्मन एवोक्ता नेश्वरस्येति चेच्छृणु ॥१८९॥

**Iti vārtika kāreṇa jaḍa cetana hetutā,
paramātmāna evoktā neśvarasyeti cecchṛṇu || 189 ||**

Thus suresvaracarya, the author of varttika, has attributed the cause of the animate and inanimate creation to paramatman and not to Ishvara. [Chapter 6 – Verse 189]

Chapter 6 - Verse 190

अन्योन्याध्यासमत्रापि जीवकूटस्थयोरिव ।
ईश्वरब्रह्मणोः सिद्धं कृत्वा ब्रूते सुरेश्वरः ॥१९०॥

**Anyonyā dhyāsa matrāpi jīva kūṭastha yoriva,
īśvara brahmaṇoḥ siddham kṛtvā brūte sureśvaraḥ || 190 ||**

Our reply is that acarya suresvara holds brahman to be the cause of the world, but he has taken for granted the mutual superimposition of ishvara and brahman even as that of jiva and kutastha. [Chapter 6 – Verse 190]

Chapter 6 - Verse 191

सत्यं ज्ञानमनन्तं यद्ब्रह्म तस्मात्समुत्थिताः ।
खंवाय्वग्निजलोर्व्योषध्वन्नदेहा इति श्रुतिः ॥१९१॥

Satyaṁ jñānaṁ anantaṁ yat brahma tasmāt samutthitāḥ,
khaṁ vāyvagni jalor vyoṣaddhi annadehā iti śrutiḥ ॥ 191 ॥

The sruti explains clearly that from brahman, who is truth, knowledge and infinity, arose akasa, air, fire, water, earth, herbs, food, bodies and so forth. [Chapter 6 – Verse 191]

Chapter 6 - Verse 192

आपातदृष्टितस्तत्र ब्रह्मणो भाति हेतुता ।
हेतोश्च सत्यता तस्मादन्योन्याध्यास इष्यते ॥१९२॥

Āpāta dṛṣṭitas tatra brahmaṇo bhāti hetutā,
hetośca satyatā tasmāt anyonyā dhyāsa iṣyate ॥ 192 ॥

Superficially it looks as if brahman were the cause of the world and that isvara were a real entity. This cannot be explained except by the mutual superimposition of the true nature of brahman on isvara and the creativity of isvara on brahman. [Chapter 6 – Verse 192]

Chapter 6 - Verse 193

अन्योन्याध्यासरूपोऽसावन्नलिप्तपटो यथा ।
घट्टितेनैकतामेति तद्वद्भ्रान्त्यैकतां गतः ॥१९३॥

Anyonyā dhyāsa rūpo'sau anna lipta paṭo yathā,
ghaṭṭī tenaikatā meti tadvat bhrāntyai katām gataḥ ॥ 193 ॥

In a piece of cloth stiffened with starch the starch becomes one with the cloth; so by the process of mutual superimposition the ignorant conceive isvara to be one with paramatman. [Chapter 6 – Verse 193]

Chapter 6 - Verse 194

मेघाकाशमहाकाशौ विविच्येते न पामरैः ।
तद्वद्ब्रह्मेशयोरैक्यं पश्यन्त्यापातदर्शिनः ॥१९४॥

Meghākāśa mahā kāśau viviceyete na pāmaraiḥ,
tadvat brahme śayo raikyam paśyantyā pāta darśinaḥ || 194 ||

As the dull-witted imagine that the Akasa reflected in a cloud is the Akasa absolute. So the undiscriminating do not see the distinction between Brahman and Ishvara.
[Chapter 6 – Verse 194]

Chapter 6 - Verse 195

उपक्रमादिभिर्लिङ्गैस्तात्पर्यस्य विचारणत् ।
असङ्गं ब्रह्म मायावी सृजत्येष महेश्वरः ॥१९५॥

Upakramādibhir liṅgaiḥ tātparyasya vicāraṇāt,
asaṅgaṁ brahma māyāvī sṛjatyeṣa maheśvaraḥ || 195 ||

By deep enquiry and by the application of the rules of interpretation to the Vedic text we come to know that Brahman is association less and unconditioned by Maya, whereas Isvara is the creator conditioned by Maya. [Chapter 6 – Verse 195]

Chapter 6 - Verse 196

सत्यं ज्ञानमनन्तं चेत्युपक्रम्योपसंहृतम् ।
यतो वाचो निवर्तन्त इत्यसङ्गत्वनिर्णयः ॥१९६॥

Satyaṁ jñānam anantaṁ ceta upakra myopa saṁhṛtam,
yato vāco nivartanta itya saṅgatva nirṇayaḥ || 196 ||

The Vedas declare Brahman to be truth, knowledge and infinity and also that speech and the other organs cannot grasp it. Thus it is determined that Brahman is association less.
[Chapter 6 – Verse 196]

Chapter 6 - Verse 197

मायी सृजति विश्वं सन्निरुद्धस्तत्र मायया ।
अन्य इत्यपरा ब्रूते श्रुतिस्तेनेश्वरः सृजेत् ॥१९७॥

**Māyī sṛjati viśvaṁ san niruddhas tatra māyayā,
anya ityaparā brute śruti stene śvaraḥ sṛjet II 197 II**

Another sruti says that isvara, the lord of maya, creates the universe, whereas the jiva is controlled by maya. So Isvara, associated with maya, is the creator. [Chapter 6 – Verse 197]

Chapter 6 - Verse 198

आनन्दमय ईशोऽयं बहु स्यामित्यवैक्षत ।
हिरण्यगर्भरूपोऽभूत्सुप्तिः स्वप्नो यथा भवेत् ॥१९८॥

**Ānanda maya īśo'yaṁ bahu syāmi tyavai kṣata,
hiraṇyagarbha rūpo'bhūt suptiḥ svapno yathā bhavet II 198 II**

As the deep sleep state passes into dream state, so isvara who is known as the sheath of bliss, transforms himself into Hiranyagarbha, when he, the one, will to be many. [Chapter 6 – Verse 198]

Chapter 6 - Verse 199

क्रमेण युगपद्वैषा सृष्टिर्ज्ञेया यथाश्रुति ।
द्विविधश्रुतिसद्भावाद्विविधस्वप्नदर्शनात् ॥१९९॥

**Krameṇa yuga padvaiṣā sṛṣṭir jñeyā yathā śruti,
dvividha śruti sadbhāvāt dvividha svapna darśanāt II199 II**

There are two types of sruti text describing the creation of the world either as a gradual evolution or as instantaneous. There is no contradiction, for the dream world sometimes arises gradually out of deep sleep, but at other times it arises instantaneously. [Chapter 6 – Verse 199]

Chapter 6 - Verse 200

सूत्रात्मा सूक्ष्मदेहाख्यः सर्वजीवघनात्मकः ।
सर्वाहंमानधारित्वात्क्रियाज्ञानादिशक्तिमान् ॥२००॥

**Sūtrātmā sūkṣma dehākhyah sarva jīva ghanāt makah,
sarvāham māna dhāritvāt kriyā jñānādi śaktimān || 200 ||**

Hiranyagarbha or sutratman, otherwise called the subtle-body, is the totality of the subtle bodies of all the jivas. He conceives himself as the totality of all egos or 'I' – consciousnesses, like the threads of a piece of cloth; and he is said to be endowed with the powers of volition, conation and cognition. [Chapter 6 – Verse 200]

Chapter 6 - Verse 201

प्रत्यूषे वा प्रदोषे वा मग्नो मन्दे तमस्ययम् ।
लोको भाति यथा तद्वदस्पष्टं जगदीक्ष्यते ॥२०१॥

**Pratyūṣe vā pradoṣe vā magno mande tamasyayam,
loko bhāti yathā tadvad aspaṣṭam jaga dīkṣyate || 201 ||**

The world in its course of evolution comes to rest in Hiranyagarbha, but at this stage it is indistinct, just as an object seen in partial darkness, at dawn or dusk. [Chapter 6 – Verse 201]

Chapter 6 - Verse 202

सर्वतो लाञ्छितो मष्या यथा स्याद्घट्टितः पटः ।
सूक्ष्माकारैस्तथेशस्य वपुः सर्वत्र लाञ्छितम् ॥२०२॥

**Sarvato lāñchito maṣyā yathā syāt ghaṭṭitah paṭah,
sūkṣmā kārai stathe śasya vapuḥ sarvatra lāñchitam || 202 ||**

As the outlines of a picture are drawn in black pencil on a stiffened piece of canvas, so also the subtle bodies indistinctly appear in Hiranyagarbha. [Chapter 6 – Verse 202]

Chapter 6 - Verse 203

सस्यं वा शाकजातं वा सर्वतोऽङ्कुरितं यथा ।
कोमलं तद्वदेवैष पेलवो जगदङ्कुरः ॥२०३॥

Sasyam vā śākajātam vā sarvato'ṅkuritam yathā,
komalam tadvade vaiṣa pelavo jagadaṅ kurah ॥ 203 ॥

Like a tender offshoot of a germinated corn or like a tender plant sprouting, Hiranyagarbha is the tender bud of the world which is still indistinct. [Chapter 6 – Verse 203]

Chapter 6 - Verse 204

आतपाभातलोको वा पटो वा वर्णपूरितः ।
सस्यं वा फलितं यद्वत्तथा स्पष्टवपुर्विराट् ॥२०४॥

Ātapā bhāta loko vā paṭo vā varṇa pūritah,
sasyam vā phalitam yadvat tathā spaṣṭa vapur virāṭ ॥ 204 ॥

In virat the world appears distinct and shining, like objects in broad day-light or like the figures of a fully painted picture or the fruit of a fully matured tree. In virat all the gross bodies are plainly seen. [Chapter 6 – Verse 204]

Chapter 6 - Verse 205

विश्वरूपाध्याय एष उक्तः सूक्तेऽपि पौरुषे ।
धात्रादिस्तम्बपर्यन्तानेतस्यावयवान्विदुः ॥२०५॥

Viśvarūpā dhyāya eṣa uktaḥ sūkte'pi pauruṣe,
dhātrādi stamba paryantān etasyā vayavān viduḥ ॥ 205 ॥

In the Visvarupa chapter and in the Purusa Sukta there is a description of Virat. From the creator Brahma to a blade of grass, all objects in the world form part of Virat. [Chapter 6 – Verse 205]

Chapter 6 - Verse 206

ईशसूत्रविराड्वेधोविष्णुरुद्रेन्द्रवहनयः ।
विघ्नभैरवमैरालमारिकायक्षराक्षसाः ॥२०६॥

Īśa sutra virāḍ vedhaḥ viṣṇu rudendra vahnayaḥ,
vighna bhairava mairāla mārīkā yakṣa rākṣasāḥ ॥ 206 ॥

The forms of virat, such as Isvara Hiranyagarbha, Virat, Brahma, Visnu, Siva, Indra, Agni, Ganesa, Bhairava, Mairala, Marika, Yaksas, Demons. [Chapter 6 – Verse 206]

Chapter 6 - Verse 207

विप्रक्षत्रियविट्शूद्रा गवाश्वमृगपक्षिणः ।
अश्वत्थवटचूताद्या यवव्रीहितृणादयः ॥२०७॥

Vipra kṣatriya viṭ śūdrā gavāśva mṛga pakṣiṇaḥ,
aśvattha vaṭ cūtādyā yava vṛīhi tṛṇādayaḥ ॥ 207 ॥

Brahmanas, ksatriyas, vaisyas, sudras, cows, horses and other beasts, birds, fig, banyan and mango trees, wheat, rice and other cereals and grasses. [Chapter 6 – Verse 207]

Chapter 6 - Verse 208

जलपाषाणमृत्काष्ठवास्याकुद्दालकादयः ।
ईश्वराः सर्व एवैते पूजिताः फलदायिनः ॥२०८॥

Jala pāṣaṇa mṛt kāṣṭha vāsyā kuddā lakā dayaḥ,
īśvaraḥ sarva evaite pūjitāḥ phala dāyinaḥ ॥ 208 ॥

Water, stone, earth, sticks, chisels, axes and other implements, are manifestations of Ishvara. Worshipped as isvara they grant fulfillment of desires. [Chapter 6 – Verse 208]

Chapter 6 - Verse 209

यथा यथोपासते तं फलमीयुस्तथा तथा ।
फलोत्कर्षापकर्षौ तु पूज्यपूजानुसारतः ॥२०९॥

Yathā yatho pāsate taṁ phala mīyu stathā tathā,
phalot karṣāpa karṣau tu pūjya pūjānu sārataḥ ॥ 209 ॥

In whatever form isvara is worshipped. The worshipper obtains the appropriate reward through that form. If the method of worship and the conception of the attributes of the deity worshipped are of a high order, the reward also is of a high order; but if otherwise, it is not. [Chapter 6 – Verse 209]

Chapter 6 - Verse 210

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा ।
स्वप्नबोधं विना नैव स्वस्वप्नो हीयते यथा ॥२१०॥

muktistu brahma tattvasya jñānādeva na cānyathā,
svapnabodhaṁ vinā naiva svasvapno hīyate yathā ॥ 210 ॥

The liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes. [Chapter 6 – Verse 210]

Chapter 6 - Verse 211

अद्वितीयब्रह्मतत्त्वे स्वप्नोऽयमखिलं जगत् ।
ईशजीवादिरूपेण चेतनाचेतनात्मकम् ॥२११॥

Advitīya brahma tattve svapno'yam akhilaṁ jagat,
īśa jīvādi rūpeṇa cetanā cetanāt makam ॥ 211 ॥

In the secondless principle, brahman, the whole universe, in the form of isvara and jiva and all animate and inanimate objects, appears like a dream. [Chapter 6 – Verse 211]

Chapter 6 - Verse 212

आनन्दमयविज्ञानमयावीश्वरजीवकौ ।
मायया कल्पितावेतौ ताभ्यां सर्वं प्रकल्पितम् ॥२१२॥

Ānandamaya vijñāna mayā vīśvara jīvakau,
māyayā kalpitā vetau tābhyāṁ sarvaṁ prakalpitaṁ || 212 ||

Maya has created isvara and jiva, represented by the sheath of bliss and the sheath of intellect respectively. The whole perceptible world is a creation of isvara and jiva. [Chapter 6 - Verse 212]

Chapter 6 - Verse 213

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥२१३॥

Īkṣaṇādi praveśāntā sṛṣṭi rīśena kalpitā,
jāgradādi vimokṣāntaḥ saṁsāro jīva kalpitaḥ || 213 ||

From the determination of isvara to create, down to his entrance into the created objects, is the creation of isvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jiva. [Chapter 6 - Verse 213]

Chapter 6 - Verse 214

अद्वितीयं ब्रह्मतत्त्वमसङ्गं तन्न जानते ।
जीवेशयोर्मायिकयोर्वृथैव कलहं ययुः ॥२१४॥

Advitīyaṁ brahma tattvam asaṅgaṁ tanna jānate,
jiveśayor māyikayor vṛthaiva kalaham yayuḥ || 214 ||

Those who do not know the nature of brahman, who is secondless and associationless, fruitlessly quarrel over jiva and isvara, which are creations of maya. [Chapter 6 – Verse 214]

Chapter 6 - Verse 215

ज्ञात्वा सदा तत्त्वनिष्ठाननुमोदामहे वयम् ।
अनुशोचाम एवान्यात्र भ्रान्तैर्विवदामहे ॥ २१५ ॥

Jñātvā sadā tattva niṣṭhān anumodā mahe vayam,
anuśocāma evā nyān na bhrāntair vividāmahe || 215 ||

We always approve those who appear to us to be devoted to truth and pity others but do not quarrel with those who are deluded. [Chapter 6 – Verse 215]

Chapter 6 - Verse 216

तृणार्चकादियोगान्ता ईश्वरे भ्रान्तिमाश्रिताः ।
लोकायतादिसांख्यानता जीवे विभ्रान्तिमाश्रिताः ॥ २१६ ॥

Tṛṇārcakādi yogāntā īśvare bhrānti māśritāḥ,
lokāyatādi sāṅkhyāntā jive vibhrānti māśritāḥ || 216 ||

From the worshippers of objects like grass to the followers of Yoga, all have wrong ideas about Isvara. From the materialist carvakas to the followers of sankhya, all have confused ideas about jiva. [Chapter 6 – Verse 216]

Chapter 6 - Verse 217

अद्वितीयब्रह्मतत्त्वं न जानन्ति यदा तदा ।
भ्रान्ता एवाखिलास्तेषां क्व मुक्तिः क्वेह वा सुखम् ॥ २१७ ॥

Advitīya brahma tattvaṁ na jānanti yadā tadā,
bhrāntā evākhilā steṣāṁ kva muktiḥ kveha vā sukham || 217 ||

As they do not know the truth of the secondless Brahman, they all are wrong. Where is their liberation or where is their joy in this world? [Chapter 6 – Verse 217]

Chapter 6 - Verse 218

उत्तमाधमभावश्चेत्तेषां स्यादस्तु तेन किम् ।
स्वप्नस्थराज्यभिक्षाभ्यां न बुद्धः स्पृश्यते खलु ॥२१८॥

Uttamā dhama bhāva ścet teṣāṃ syādastu tena kim,
svapnastha rājya bhikṣābhyāṃ na buddhaḥ sprīyate khalu || 218 ||

Some may say that these people represent grades of enjoyment from the lowest to the highest. But of what use is it? A man when awake derives no good from the dreams in which he may have played the part of a king or a beggar. [Chapter 6 – Verse 218]

Chapter 6 - Verse 219

तस्मान्मुमुक्षुभिर्नैव मतिर्जीवेशवादयोः ।
कार्या किंतु ब्रह्मतत्त्वं विचार्य बुध्यतां च तत् ॥२१९॥

Tasmāt mumukṣu bhirnaiva matir-jīveśa vādayoḥ,
kāryā kintu brahma tattvaṃ vicāryaṃ budhyatāṃ cat tat || 219 ||

Therefore the aspirants to liberation should never engage themselves in disputations about the nature of Jiva and Ishvara. They ought to Practice discrimination and realize the reality of Brahman. [Chapter 6 – Verse 219]

Chapter 6 - Verse 220

पूर्वपक्षतया तौ चेत्तत्त्वनिश्चयहेतुताम् ।
प्राप्नुतोऽस्तु निमज्जस्व तयोर्नैतावताऽवशः ॥२२०॥

Pūrva pakṣa tayā tau cet tattva niścaya hetu tām,
prāpnuto'stu nimajjasva tayoṛ naitā vatā'vaśaḥ || 220 ||

(Doubt): Such disputation is a means to the understanding of Brahman. (reply): it may be so, but be careful to avoid being drowned helplessly in the sea of confusion. [Chapter 6 – Verse 220]

Chapter 6 - Verse 221

असङ्गचिद्विभुर्जीवः सांख्योक्तस्तादृगीश्वरः ।
योगोक्तस्तत्त्वमोरथौ शुद्धौ ताविति चेच्छृणु ॥२२१॥

Asannga cid vibhur jīvaḥ sāṅkhokta stādṛgīśvaraḥ,
yogoktas tatvamor arthau śuddhau tāviti cet śṛṇu || 221 ||

(Doubt) : all right, but the Vedantins must accept the sankhya doctrine that jiva and ishvara are associationless, pure consciousness and eternal and the yoga doctrine that jiva and isvara, referred to as ‘thou’ and ‘that’ respectively in the dictum. ‘that thou art’, are of a pure nature. [Chapter 6 – Verse 221]

Chapter 6 - Verse 222

न तत्त्वमोरुभावर्थावस्मत्सिद्धान्ततां गतौ ।
अद्वैतबोधनायैव सा कक्षा काचिदिष्यते ॥२२२॥

Na tattvamo rubhā varthau asmat siddhāntatām gatau,
advaita bodhanā yaiva sā kakṣā kācidi syate || 222 ||

(Reply): these two meanings do not accord with the advaita view. They postulate a difference between jiva and ishvara, but in the advaita doctrine there is no distinction between ‘that’ and ‘thou’. Statements appearing to make such a distinction are only steps towards understanding of non-duality. [Chapter 6 – Verse 222]

Chapter 6 - Verse 223

अनादिमायया भ्रान्ता जीवेशौ सुविलक्षणौ ।
मन्यन्ते तद्व्युदासाय केवलं शोधनं तयोः ॥२२३॥

Anādi māyayā bhrāntā jiveśau suvilakṣaṇau,
manyante tad vyudāsāya kevalam śodhanam tayoh || 223 ||

Influenced by the beginningless Maya, people think that Jiva and Ishvara are totally different from each other. In order to eliminate this erroneous belief the Vedantin enquires into the meaning of 'that' and 'thou'. [Chapter 6 – Verse 223]

Chapter 6 - Verse 224

अत एवात्र दृष्टान्तो योग्यः प्राक् सम्यगीरितः ।
घटाकाशमहाकाशजलाकाशाभ्रखात्मकः ॥२२४॥

Ata evātra dṛṣṭāntaḥ yogyaḥ prāk samyagīritaḥ,
ghaṭākāśa mahākāśa jalākāśābhra khātma || 224 ||

In order to demonstrate the truth of advaita we have cited the illustration of the akasa conditioned by a pot, the unlimited akasa, the akasa reflected in water and the akasa reflected in a cloud. [Chapter 6 – Verse 224]

Chapter 6 - Verse 225

जलाभ्रोपाध्यधीने ते जलाकाशाभ्रखे तयोः ।
आधारौ तु घटाकाशमहाकाशौ सुनिर्मलौ ॥२२५॥

Jalābhro pādhyā dhīne te jalākāśābhra khe tayoh,
ādhārau tu ghaṭākāśa mahākāśau sunirmalau || 225 ||

In the last two aspects of akasas the conditioning adjuncts are the water and the cloud, but their basis, the akasa of the pot and the unlimited akasa, is pure and unaffected.
[Chapter 6 – Verse 225]

Chapter 6 - Verse 226

एवमानन्दविज्ञानमयौ मायाधियोर्वशौ ।
तदधिष्ठानकूटस्थब्रह्मणी तु सुनिर्मले ॥२२६॥

Evamānanda vijñāna mayau māyādhior vaśau,
tada dhiṣṭhāna kūṭastha brahmaṇī tu sunirmale || 226 ||

The sheath of bliss and the sheath of intellect have as their conditioning adjuncts maya and the modifications of maya called buddhi respectively, but the basis of both is the one pure atman, which is immutable. [Chapter 6 – Verse 226]

Chapter 6 - Verse 227

एतत्कक्षोपयोगेन सांख्ययोगौ मतौ यदि ।
देहोऽन्नमयकक्षत्वादात्मत्वेनाभ्युपेयताम् ॥२२७॥

Etat kakṣopa yogenā sāṅkhya yogau matau yadi,
deho' nna maya kakṣatvāt ātmatvenā bhyu peyatām || 227 ||

As steps to our doctrine we use as illustrations the doctrines of Sankhya and Yoga. Similarly we accept and make use of the doctrine of the sheath of food, though we do not mean that the food – sheath is really to be identified with the atman. [Chapter 6 – Verse 227]

Chapter 6 - Verse 228

आत्मभेदो जगत् सत्यमीशोऽन्य इति चेत्त्रयम् ।
त्यज्यते तैस्तदा सांख्ययोगवेदान्तसंमतिः ॥२२८॥

Ātma bhedo jagat satyam īśo' nya iti cet trayam,
tyajyate tasitadā sāṅkhya yoga vedānta sammatih || 228 ||

The Vedantins will accept the doctrines of the followers of Sankhya and Yoga provided they give up the doctrine of the existence of distinction in atman, the doctrine of the reality of the world, and the doctrine of iswara being a separate and special Purusa. [Chapter 6 – Verse 228]⁹⁵

Chapter 6 - Verse 229

जीवोऽसङ्गत्वमात्रेण कृतार्थ इति चेत्तदा ।
स्रक्चन्दनादिनित्यत्वमात्रेणापि कृतार्थता ॥२२९॥

Jīvo'saṅgatva mātrena kṛtārtha iti cet tadā ।
srak candanādi nityatva mātrenāpi kṛtārthatā ॥ 229 ॥

The Sankhya hold that, for the Jiva to achieve his object and be liberated, a knowledge of the eternal associationlessness of Atman is enough. We reply that in their view he might just as well think that the pleasures which he obtains from flowers, sandalwood and so forth are also eternal. [Chapter 6 - Verse 229]

Chapter 6 - Verse 230

यथा स्रगादिनित्यत्वं दुःसंपाद्यं तथात्मनः ।
असङ्गत्वं न संभाव्यं जीवतोर्जगदीशयोः ॥२३०॥

Yathā sragādi nityatvaṁ duḥ saṁpādyam tathātmanah ।
asaṅgatvaṁ na saṁbhāvyam jīvator jagadīśayoḥ ॥ 230 ॥

Just as it is impossible to establish the eternal existence of pleasures derived from flowers and sandalwood, so it is impossible to establish the associationlessness of Atman as long as the world and Ishvara are believed to be realities and ever-existing. [Chapter 6 - Verse 230]

Chapter 6 - Verse 231

अवश्यं प्रकृतिः सङ्गं पुरेवापादयेत्तथा ।
नियच्छत्येतमीशोऽपि कोऽस्य मोक्षस्तथा सति ॥२३१॥

**Avaśayaṁ prakṛtiḥ saṅgaṁ pure vāpādayet tathā,
niyaccha tyeta mīśo'pi ko'sya mokṣas tathā sati || 231 ||**

If Prakṛti is imperishable as the Sankhyas say, she will continue to produce attachment in the Purusa even after the dawn of the knowledge of his complete isolation. If Ishvara is eternal, He will continue to exercise control over the Purusa. In that case the poor Purusa will never have emancipation; his bondage will be real. [Chapter 6 - Verse 231]

Chapter 6 - Verse 232

अविवेककृतः सङ्गो नियमश्चेति चेत्तदा ।
बलादापतितो मायावादः सांख्यस्य दुर्मतेः ॥२३२॥

**Aviveka kṛtaḥ saṅgaḥ niyama śceti cettadā,
balādā patito māyā vādaḥ sāṅkhyasya durmateḥ || 232 ||**

(Doubt): The idea of attachment to the body and of control is due to ignorance. (Reply): Then you accept the conception of Maya, which is a violation of the shortsighted Sankhya doctrine. [Chapter 6 - Verse 232]

Chapter 6 - Verse 233

बन्धमोक्षव्यवस्थार्थमात्मनानात्वमिष्यताम् ।
इति चेन्न यतो माया व्यवस्थापयितुं क्षमा ॥२३३॥

**Bandha mokṣa vyavasthārthaṁ ātma nānātva miṣyatām,
iti cenna yato māyā vayavasthā payitum kṣamā || 233 ||**

(Doubt): To account for the idea of individual bondage and release, the plurality of Selves must be accepted. (Reply): This is unnecessary because Maya is responsible for bondage and release. [Chapter 6 - Verse 233]

Chapter 6 - Verse 234

दुर्घटं घटयामीति विरुद्धं किं न पश्यसि ।
वास्तवौ बन्धमोक्षौ तु श्रुतिर्न सहतेतराम् ॥२३४॥

Durghaṭam ghaṭayāmīti viruddham kim na paśyasi,
vāstavau bandha mokṣau tu śrutir na sahate tarām || 234 ||

Don't you see that Maya can make the impossible appear possible? In fact, the Sruti can tolerate neither bondage nor release as real. [Chapter 6 - Verse 234]

Chapter 6 - Verse 235

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥२३५॥

Na nirodho na cotpattir na baddho na ca sādhaḥ ।
na mumukṣur na vai muktaḥ ityeṣā paramārthatā || 235 ||

The Sruti declares that in fact there is no destruction and no origination; none in bondage and none engaged in practice for liberation; no aspirant for liberation and none liberated. This is the transcendental truth. [Chapter 6 - Verse 235]

Chapter 6 - Verse 236

मायाख्यायाः कामधेनोर्वत्सौ जीवेश्वरावुभौ ।
यथेच्छं पिबतां द्वैतं तत्त्वं त्वद्वैतमेव हि ॥२३६॥

Māyākhyāyāḥ kāma dhenor vatsau jīveśvarāvubhau ।
yatheccham pibatām divaitam tattvaṁ tvadvaita meva hi || 236 ||

Maya is said to be the desire-fulfilling cow. Jiva and Ishvara are its calves. Drink of its milk of duality as much as you like, but the truth is non-duality. [Chapter 6 - Verse 236]

Chapter 6 - Verse 237

कूटस्थब्रह्मणोर्भेदो नाममात्रादृते नहि ।

घटाकाशमहाकाशौ वियुज्येते नहि क्वचित् ॥२३७॥

Kūṭastha brahmaṇor bhedaḥ nāma mātrāt ṛte na hi ।

ghaṭākāśa mahākāśau viyujyete nahi kvacit ॥ 237 ॥

The difference between Kutastha and Brahman is only in name; in reality there is no difference. The Akasa in the pot and the unlimited Akasa are not distinct from one another.

[Chapter 6 - Verse 237]

Chapter 6 - Verse 238

यदद्वैतं श्रुतं सूष्टेः प्राक् तदेवाद्य चोपरि ।

मुक्तावपि वृथा माया भ्रामयत्यखिलाज्जनान् ॥२३८॥

Yada dvaitam śrutam sūṣṭeḥ prāk tadevādyā copari ।

muktā vapi vṛthā māyā bhrāmayatya khilān janān ॥ 238 ॥

The non-dual reality, as declared in the Sruti, existed before creation, exists now and will continue to exist in dissolution; and after liberation Maya deludes the people in vain.

[Chapter 6 - Verse 238]

Chapter 6 - Verse 239

ये वदन्तीत्यमेतेऽपि भ्राम्यन्तेऽविद्ययाऽत्र किम् ।

न यथापूर्वमेतेषामत्र भ्रान्तेरदर्शनात् ॥२३९॥

Ye vadantītiyamete'pi bhrāmyante vidyayātra kim ।

na yathā pūrva metēṣām atra bhrāntera darśanāt ॥ 239 ॥

(Doubt) : Even the knowers, who attribute the world to Maya, are seen to be engaged in worldly pursuits. So what is the use of realization? (Reply) : No, he is not deluded as before.

[Chapter 6 - Verse 239]

Chapter 6 - Verse 240

ऐहिकामुष्मिकः सर्वः संसारो वास्तवस्ततः ।

न भाति नास्ति चाद्वैतमित्यज्ञानिविनिश्चयः ॥२४०॥

Aihikā muṣmikaḥ sarvaḥ saṁsāro vāstavas tataḥ ।

na bhāti nāsti cādvaitam itya jñāni viniścayaḥ ॥ 240 ॥

The ignorant are convinced that the happiness and grief which the world and heaven offer are real; so they do not perceive non-duality, nor think it exists. [Chapter 6 - Verse 240]

Chapter 6 - Verse 241

ज्ञाननिनो विपरीतोऽस्मान्निश्चयः सम्यगीक्ष्यते ।

स्वस्वनिश्चयतो बद्धो मुक्तोऽहं चेति मन्यते ॥२४१॥

Jñānino viparīto'smāt niścayaḥ samyagīkṣyate ।

svasva niścayato baddho mukto'haṁ ceti manyate ॥ 241 ॥

It is clearly seen that the conviction of the knowers is opposed to the conviction of the ignorant. They are free or fettered according to their conviction. [Chapter 6 - Verse 241]

Chapter 6 - Verse 242

नाद्वैतमपरोक्षं चेन्न चिद्रूपेण भासनात् ।

अशेषेण न भातं चेद्वैतं किं भासतेऽखिलम् ॥२४२॥

Nādvaitam aparokṣaṁ cet na cidrūpeṇa bhāsanāt ।

aśeṣeṇa na bhātaṁ cet dvaitaṁ kiṁ bhāstate'khilam ॥ 242 ॥

(Doubt) : The Non-dual reality is not directly perceptible. (Reply) : This is not so, for reality is self-evident in the form of consciousness, (Doubt) : it is not fully known. (Reply) : it the world fully known to you? [Chapter 6 - Verse 242]

Chapter 6 - Verse 243

दिङ्मात्रेण विभानं तु द्वयोरपि समं खलु ।

द्वैतसिद्धिर्वदद्वैतसिद्धिस्ते तावता न किम् ॥२४३॥

Diṅmātreṇa vibhānaṁ tu dvayorapi samaṁ khalu ।

dvaita siddhi vada dvaita siddhiste tāvatā na kim ॥ 243 ॥

Both duality and non-duality are partially known. If from this partial experience you infer the truth of duality, why should you not from same premises infer the truth of Non-duality?

[Chapter 6 - Verse 243]

Chapter 6 - Verse 244

द्वैतेन हीनमद्वैतं द्वैतज्ञाने कथं त्विदम् ।

चिद्भानं त्वविरोध्यस्य द्वैतस्यातोऽसमे उभे ॥ २४४ ॥

Dvaitena hīna madvaitaṁ dvaita jñāne kathaṁ tvidam ।

cid bhānaṁ tva virodhyasya dvaita syāto'same ubhe ॥ 244 ॥

(Doubt) : Duality contradicts non-duality. So when duality is seen manifest everywhere, how can you infer its opposite principle, non-duality? Our consciousness does not contradict duality; so our position is stronger than yours. [Chapter 6 - Verse 244]

Chapter 6 - Verse 245

एवं तर्हि शृणु द्वैतमसन्मायामयत्वतः ।

तेन वास्तवमद्वैतं परिशेषाद्विभासते ॥२४५॥

Evam tarhi śṛṇu dvaitam asan māyā mayatvataḥ ।

tena vāstava madvaitaṁ pariśeṣāt vibhāsate ॥ 245 ॥

(Reply) : Then listen, Duality is unreal and has no independent existence, for it is a product of Maya. So when duality is negated what remains as reality is non-duality.

[Chapter 6 - Verse 245]

Chapter 6 - Verse 246

अचिन्त्यरचनारूपं मायैव सकलं जगत् ।
इति निश्चित्य वस्तुत्वमद्वैते परिशेष्यताम् ॥२४६॥

Acintya racanā rūpam māyaiva sakalam jagat ।
iti niścitya vastutvam advaite pari śeṣyatām ॥ 246 ॥

The whole world is a product of the inscrutable Maya; be convinced of this, and know that the fundamental real principle is non-duality. [Chapter 6 - Verse 246]

Chapter 6 - Verse 247

पुनर्द्वैतस्य वस्तुत्वं भाति चेत्त्वं तथा पुनः ।
परिशीलय को वात्र प्रयासस्तेन ते वद ॥२४७॥

Punar dvaitasya vastutvam bhāti cettvam tathā punaḥ ।
pariśīlaya ko vātra prayāsa stena te vada ॥ 247 ॥

(Doubt) : if the idea that duality is real occurs again and again in daily life? (Reply) repeatedly practice negating this erroneous idea of duality. What is the difficulty in doing so?
[Chapter 6 - Verse 247]

Chapter 6 - Verse 248

कियन्तं कालमिति चेत्खेदोऽयं द्वैत इष्यताम् ।
अद्वैते तु न युक्तोऽयं सर्वानर्थनिवारणात् ॥२४८॥

Kiyantam kāla miti cet khedo'yaṁ dvaita iṣyatām ।
advaita tu na yukto'yaṁ sarvā nārtha nivāraṇāt ॥ 248 ॥

(Doubt) : How long should one continue this practice? (Reply) : it is a trouble to continue the pursuit of unreal duality, not so is that of non-duality. For by the practice of non-duality all miseries are destroyed. [Chapter 6 - Verse 248]

Chapter 6 - Verse 249

क्षुत्पिपासादयो दृष्टा यथापूर्वं मयीति चेत् ।

मच्छब्दवाच्येऽहंकारे दृश्यन्तां नेति को वदेत् ॥ २४९॥

Kṣut pipāsā dayo dr̥ṣṭā yathā pūrvam mayīti cet ।

macchabdā vācye'haṅkāre dr̥śyatām neti ko vadet ॥ 249 ॥

(Doubt) : But even after realization I suffer from hunger and thirst. (Reply) : Who denies it? This suffering is in your egoity (a product of duality) expressed in your use of 'I'.

[Chapter 6 - Verse 249]

Chapter 6 - Verse 250

चिद्रूपेऽपि प्रसज्येरंस्तादात्म्याध्यासतो यदि ।

माऽध्यासं कुरु किंतु त्वं विवेकं कुरु सर्वदा ॥२५०॥

Cidrūpe'pi prasa jyeran tādātmyā dhyāsato yadi ।

mā'dhyāsaṁ kuru kintu tvam vivekaṁ kuru sarvadā ॥ 250 ॥

(Doubt) : The sufferings may come to the immutable Self, because of identification with the body. (Reply) : DO not subject yourself to this identification which is due to mutual superimposition, but practice discrimination for its removal. [Chapter 6 - Verse 250]

Chapter 6 - Verse 251

झटित्यध्यास आयाति दृढवासनयेति चेत् ।

आवर्तयेद्विवेकं च दृढं वासयितुं सदा ॥२५१॥

Jhaṭitya dhyāsa āyāti dr̥ḍha vāsana yeti cet ।

āvartayet vivekaṁ ca dr̥ḍhaṁ vāsayitum sadā ॥ 251 ॥

(Doubt) : The superimposition, which is due to the first impressions, suddenly may occur, because of the beginningless association of Jiva and Avidya. (Reply) : Then begin new impressions of non-duality by means of repeated discrimination of the truth.

[Chapter 6 - Verse 251]

Chapter 6 - Verse 252

विवेके द्वैतमिथ्यात्वं युक्त्यैवेति न भण्यताम् ।
अचिन्त्यरचनात्वस्यानुभूतिर्हि स्वसाक्षिकी ॥२५२॥

Viveke dvaita mithyātvam yuktyai veti na bhaṇyatām ।
acintya racanātvasya anubhūtir hi sva sākṣikī ॥ 252 ॥

Do not say it is reasoning alone which demonstrates the unreality of duality and not our experience, for we daily experience that mysterious is the nature of the world.

[Chapter 6 - Verse 252]

Chapter 6 - Verse 253

चिदप्यचिन्त्यरचना यदि तर्ह्यस्तु नो वयम् ।
चितिं सुचिन्त्यरचनां ब्रूमो नित्यत्वकारणात् ॥२५३॥

Cidapya cintya racanā yadi tarhyastu no vayam ।
citim sucintya racanām brūmo nityatva kāraṇāt ॥ 253 ॥

(Doubt) : Consciousness too is mysterious. (Reply) : Let it be. We do not say that consciousness is not mysterious, for it is eternal. [Chapter 6 - Verse 253]

Chapter 6 - Verse 254

प्रागभावो नानुभूतश्चितेर्नित्या ततश्चितिः ।
द्वैतस्य प्रागभावस्तु चैतन्येनानुभूयते ॥२५४॥

Prāgabhāvo nānubhūtaḥ citer nityā tataś citiḥ ।
dvaitasya prāga bhāvastu caitanyenānubhūyate ॥ 254 ॥

Consciousness is eternal, for its non-existence can never be experienced. But the non-existence of duality is experienced by consciousness before the duality assumes manifestation.

[Chapter 6 - Verse 254]

Chapter 6 - Verse 255

प्रागभावयुतं द्वैतं रच्यते हि घटादिवत् ।
तथापि रचनाऽचिन्त्या मिथ्या तेनेन्द्रजालवत् ॥२५५॥

Prāg-abhāva yutaṁ dvaitaṁ racyate hi ghaṭādivat ।
tathāpi racanā'cintyā mithyā tenendra jālavat ॥ 255 ॥

The duality of the phenomenal world is like the pot which is non-existent before it comes into being. Still, its creation is inexplicable. So it is unreal like a product of magic.

[Chapter 6 - Verse 255]

Chapter 6 - Verse 256

चित्प्रत्यक्षा ततोऽन्यस्य मिथ्यात्वं चानुभूयते ।
नाद्वैतमपरोक्षं चेत्येतन्न व्याहतं कथम् ॥२५६॥

Cit pratyakṣā tato'nysya mithyātvaṁ cānu bhūyate ।
nā'dvaita maparokṣaṁ ceti etanna vyahataṁ katham ॥ 256 ॥

Now you see that both consciousness and the unreality of the world are immediately experienced, so you cannot still maintain that non-duality is not experienced.

[Chapter 6 - Verse 256]

Chapter 6 - Verse 257

इत्थं ज्ञात्वाऽप्यसंतुष्टाः केचित्कुत इतीर्यताम् ।
चार्वाकादेः प्रबुद्धस्याप्यात्मा देहः कुतो वद ॥२५७॥

Itthaṁ jñātvā'pya santuṣṭāḥ kecit kuta itīryatām ।
cārvākādeḥ prabuddhasyāpi ātmā dehaḥ kuto vada ॥ 257 ॥

(Doubt) : Tell me why some who know this truth of Vedanta are still not satisfied with it?
(Reply) : First yell me why the materialists, who know logic, still believe the body to be the Self? [Chapter 6 - Verse 257]

Chapter 6 - Verse 258

सम्यग्विचारो नास्त्यस्य धीदोषादिति चेत्तथा ।
असंतुष्टास्तु शास्त्रार्थं न त्वैक्षन्त विशेषतः ॥२५८॥

Samyak vicāro nāstyasya dhīdoṣā diti cettathā ।
asantuṣṭāstu śāstrārthaṁ na tvaikṣanta viśeṣataḥ ॥ 258 ॥

(Doubt) : the materialists cannot properly discriminate owing to some defect in their intellect.
(Reply) : Similarly all those who are dissatisfied with Vedānta have an inadequate comprehension of the truth. [Chapter 6 - Verse 258]

Chapter 6 - Verse 259

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
इति श्रौतं फलं दृष्टं नेति चेद्दृष्टमेव तत् ॥२५९॥

Yadā sarve pramu cyante kāmā ye'sya hṛdi śritāḥ ।
iti śrautaṁ phalaṁ drṣṭaṁ neti cet drṣṭa meva tat ॥ 259 ॥

The Sruti says that he who has banished from his heart all indwelling desires attains immortality. This is not merely a statement; a knower's actual experience proves it.
[Chapter 6 - Verse 259]

Chapter 6 - Verse 260

यदा सर्वे प्रभिद्यन्ते हृदयग्रन्थयस्त्विति ।
कामा ग्रन्थिस्वरूपेण व्याख्याता वाक्यशेषतः ॥२६०॥

Yadā sarve prabhidyante hṛdaya granthaya stviti ।
kāmā granthi svarūpeṇa vyākhyātā vākya śeṣataḥ ॥ 260 ॥

In another passage it is stated that all the knots of the heart are loosened at the rise of true knowledge. The term 'knots of the heart' has been explained in the commentary to mean the desires of the heart. [Chapter 6 - Verse 260]

Chapter 6 - Verse 261

अहंकारचिदात्मानावेकीकृत्याविवेकतः ।

इदं मे स्यादिदं मे स्यादितीच्छाः कामशब्दिताः ॥२६१॥

Ahaṅkāra cidātmā nāu ekī kṛtyā vivekataḥ ।

idaṁ me syād idaṁ me syāt itīcchāḥ kāma śabditāḥ ॥ 261 ॥

Owing to lack of true discrimination a man identifies egoism with the Self, and then thinks: 'May this object be mine', and so forth This is called desire. [Chapter 6 - Verse 261]

Chapter 6 - Verse 262

अप्रवेश्य चिदात्मानं पृथक्पश्यन्नहंकृतिम् ।

इच्छंस्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः ॥२६२॥

Apraveśya cidātmānaṁ pṛthak paśyanna haṅkṛtim ।

icchamstu koṭi vastūni na bādho granthi bhedataḥ ॥ 262 ॥

When a man can disidentify the self from egoism, and realize that the Self is in no way connected with egoism, then thought he may have crores of desires they will not bind him, because he has cut the 'knot of the conscious with the unconscious'. [Chapter 6 - Verse 262]

Chapter 6 - Verse 263

ग्रन्थिभेदेऽपि संभाव्या इच्छाः प्रारब्धदोषतः ।

बुद्ध्वापि पापबाहुल्यादसंतोषो यथा तव ॥२६३॥

Granthi bhede'pi sambhāvya icchāḥ prārabdha doṣataḥ ।

buddhvāpi pāpa bāhulyāt asantoṣo yathā tava ॥ 263 ॥

By the force of the fructifying Karma, a knower may be subject to desires, as in spite of theoretically knowing the truth one is not Satisfied. [Chapter 6 - Verse 263]

Chapter 6 - Verse 264

अहंकारगतेच्छाद्यैर्देहव्याध्यादिभिस्तथा ।
वृक्षादिजन्मनाशैर्वा चिद्रूपात्मनि किं भवेत् ॥२६४॥

Ahaṁkāra gate cchādyaiḥ deha vyādhyaḍibhi stathā ।
vṛkṣādi janma naśairvā cidrūpāt mani kiṁ bhavet ॥ 264 ॥

A man who has overcome egoity and realized identity with the changeless consciousness is not distressed by desires or diseases and other changing conditions of body and fortune, just as the growth and death of trees in a forest do not affect him. [Chapter 6 - Verse 264]

Chapter 6 - Verse 265

ग्रन्थिभेदात्पुराप्येवमिति चेत्तन्न विस्मर ।
अयमेव ग्रन्थिभेदस्तव तेन कृती भवान् ॥२६५॥

Granthi bhedāt purā pyevam iti cettanna vismara ।
ayameva granthi bhedatḥ tava tena kṛtī bhavān ॥ 265 ॥

(Doubt) : But it is well known that the immutable Self is ever unaffected by desires even before illumination. (Reply) : Do not forget this truth. The realization that Kutastha is ever dissociated from desires is called the ‘Snapping of the knot of ignorance’. It is this knowledge which leads to the attainment of the purpose of life. [Chapter 6 - Verse 265]

Chapter 6 - Verse 266

नैवं जानन्ति मूढाश्चेत्सोऽयं ग्रन्थिर्न चापरः ।
ग्रन्थितद्भेदमात्रेण वैषम्यं मूढबुद्ध्योः ॥२६६॥

Naivam jānanti mūḍhāś cet so'yaṁ granthir na cāparaḥ ।
granthi tad bheda mātreṇa vaiṣamyam mūḍha buddhyaḥ ॥ 266 ॥

(Doubt) : The dull-witted are ignorant of this truth. (Reply) : This is what we mean by the ‘knot of ignorance’, nothing else. The difference between the ignorant and the wise, is the existence of doubt in the former group and its destruction in the latter. [Chapter 6 - Verse 265]

Chapter 6 - Verse 267

प्रवृत्तौ वा निवृत्तौ वा देहेन्द्रियमनोधियाम् ।
न किञ्चिदपि वैषम्यमस्त्यज्ञानिविबुद्धयोः ॥२३७॥

Pravṛttau vā nivṛttau vā dehendriya manodhiyām ।
na kiñchidapi vaiṣamyam astya jñāni vibuddhayoḥ ॥ 267 ॥

From the point of view of the body, senses, mind and intellect, there is no difference between the ignorant and the illumined when they engage themselves in action or abstain from them.

[Chapter 6 - Verse 267]

Chapter 6 - Verse 268

ब्राह्म्यश्रोत्रिययोर्वेदपाठापाठकृता भिदा ।
नाहारादावस्ति भेदः सोऽयं न्यायोऽत्र योज्यताम् ॥२३८॥

Vrātya śrotriyaḥ veda pāṭhā pāṭha kṛtā bhidā ।
nāhārā dāvasti bhedaḥ so'yaṁ nyān'tra yogyatām ॥ 268 ॥

The difference between one who has been initiated into the life of Brahmacharya and one who has not is that the former studies the Veda, whereas the latter does not. But as regards food etc., there is no difference. The same applies to the wise and the ignorant.

[Chapter 6 - Verse 268]

Chapter 6 - Verse 269

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।
उदासीनवदासीन इति ग्रन्थिभिदोच्यते ॥२६९॥

Na dveṣṭi saṁpra vṛttāni na nivṛttāni kāṅkṣati ।
udāsīna vadāsīna iti granthi bhido cyate ॥ 269 ॥

In the Gita it is said that the wise man who has destroyed his desires does not hate what is present nor does he hanker after what he has not. He sits like one who is disinterested. This is called 'Snapping the knot of ignorance'. [Chapter 6 - Verse 269]

Chapter 6 - Verse 270

औदासीन्यं विधेये चेद्वच्छब्दव्यर्थता तदा ।
न शक्ता अस्य देहाद्या इति चेद्रोग एव सः ॥२७०॥

**Audāsīnyam vidheyam cet vacchabdā vyarthatā tadā ।
na śaktā asya dehādyā iti cedroga eva saḥ ॥ 270 ॥**

(Doubt) : Does the Gita enjoin want of interest? (Reply) : No, if it were so, the word 'Like' (vat) would be meaningless. (Doubt); He may be disinterested because his bodily organs have lost the power of action. (Reply) : Then he is a sick man and not a wise one! [Chapter 6 - Verse 270]

Chapter 6 - Verse 271

तत्त्वबोधं क्षयं व्याधिं मन्यन्ते यो महाधियः ।
तेषां प्रज्ञाऽतिविशदा किं तेषां दुःशकं वद ॥२७१॥

**Tattva bodham kṣayam vyādhim manyante ye mahādhiyaḥ ।
teṣāṁ prajñā tiviśadā kiṁ teṣāṁ duḥśakam vada ॥ 271 ॥**

These highly intellectual men who equate the knowledge of truth with the disease of consumption are indeed remarkable for the clarity of their intellect! There is, verily, no deed too impossible for such people to perform! [Chapter 6 - Verse 271]

Chapter 6 - Verse 272

भरतादेरप्रवृत्तिः पुराणोक्तेति चेत्तदा ।
जक्षन्क्रीडन्रतिं विन्दन्नित्यश्रौषीर्न किं श्रुतिम् ॥२७२॥

**Bharatādera pravṛttiḥ purāṇokteti cettadā ।
jakṣan kṛīḍan ratim vindan nitya śrauṣīrna kiṁ śrutim ॥ 272 ॥**

(Doubt) : Why, the Puranas speak about Jadabharata and others who were completely withdrawn and performed no action. (Reply) : But have you not heard also Vedas speaking of other knowers who ate, played, and enjoyed pleasures? [Chapter 6 - Verse 272]

Chapter 6 - Verse 273

नह्याहारादि संत्यज्य भरताद्याः स्थिताः क्वचित् ।
काष्ठपाषाणवत्किंतु सङ्गभीता उदासते ॥ २७३ ॥

Na hyāhārādi santyajya bharatādyah sthitāḥ kvacit ।
kāṣṭha pāṣāṇavat kintu saṅgabhitā udāsate ॥ 273 ॥

Jadabharata and others never gave up food and sleep nor were like sticks and stones. It was because they were afraid of forming attachments that they behaved as if they were completely disinterested. [Chapter 6 - Verse 273]

Chapter 6 - Verse 274

सङ्गी हि बाध्यते लोके निःसङ्गः सुखमश्नुते ।
तेन सङ्गः परित्याज्यः सर्वदा सुखमिच्छता ॥ २७४ ॥

Saṅgī hi bādhyate loka niḥ-saṅgaḥ sukha maśnute ।
tena saṅgaḥ parityājyaḥ sarvadā sukha micchatā ॥ 274 ॥

The man who is attached to objects is troubled by the world; happiness is enjoyed by the unattached. Therefore give up attachment if you desire to be happy. [Chapter 6 - Verse 274]

Chapter 6 - Verse 275

अज्ञात्वा शास्त्रहृदयं मूढो वक्त्यन्यथाऽन्यथा ।
मूर्खाणां निर्णयस्त्वास्तामस्मत्सिद्धान्त उच्यते ॥ २७५ ॥

Ajñātvā śāstra hṛdayaṁ mūḍho vaktya nyathā nyathā ।
mūrkhāṇāṁ nirṇaya stvāstām asmat siddhānta ucyate ॥ 275 ॥

The slow-witted who do not understand the essence of the scriptures, express their opinions in various ways. Let them form any opinion they like. We will express our own, which accord with the Vedantic doctrine. [Chapter 6 - Verse 275]

Chapter 6 - Verse 276

वैराग्यबोधोपरमाः सहायास्ते परस्परम् ।

प्रायेण सह वर्तन्ते वियुज्यन्ते क्वचित्क्वचित् ॥२७६॥

Vairāgya bodho paramāḥ sahāyāste parasparam ।

prāyeṇa saha vartante viyujyante kvacit kvacit ॥ 276 ॥

Absence of desires, knowledge of reality and withdrawal from action mutually assist one another, Generally all three of them are found together, but sometimes separately too, without the third. [Chapter 6 - Verse 276]

Chapter 6 - Verse 277

हेतुस्वरूपकार्याणि भिन्नान्येषामसंकरः ।

यथावदवगन्तव्यः शास्त्रार्थं प्रविविच्यता ॥२७७॥

Hetu svarūpa kāryāṇi bhinnā nyeṣāma saṅkaraḥ ।

yathā vada vagantavyaḥ śāstrārthaṁ pravivicyatā ॥ 277 ॥

The origin, the nature and the result of these virtues differ. The real distinctions between them will be clear to a keen student of scriptures. [Chapter 6 - Verse 277]

Chapter 6 - Verse 278

दोषदृष्टिर्जिहासा च पुनर्भोगेष्वदीनता ।

असाधारणहेत्वाद्या वैराग्यस्य त्रयोऽप्यमी ॥२७८॥

Doṣa drṣṭir jihāsā ca punar bhogeṣva dīnatā ।

asādhāraṇa hetvādyā vairāgyasya trayo'pyamī ॥ 278 ॥

The origin of detachment is an understanding that the Joys derived from objects are impermanent; its nature is a distaste for the enjoyment of those objects; and its results is the feeling of being independent of them. These three are peculiar to detachment.

[Chapter 6 - Verse 278]

Chapter 6 - Verse 279

श्रवणादित्रयं तद्वत्तत्त्वमिथ्याविवेचनम् ।
पुनर्ग्रन्थेरनुदयो बोधस्यैते त्रयो मताः ॥२७९॥

Śravaṇādi trayam tadvat tattva mithyā vivecanam ।
punar granther anudayo bodhasyate trayo matāḥ ॥ 279 ॥

The origin of the knowledge of reality is hearing, reflecting and meditating on the reality; its nature is discrimination between the real and the unreal; and its result is the restraint of fresh doubts from arising. These three are peculiar to knowledge. [Chapter 6 - Verse 279]

Chapter 6 - Verse 280

यमादिर्धीनिरोधश्च व्यवहारस्य संक्षयः ।
स्युर्हेत्वाद्या उपरतेरित्यसंकर ईरितः ॥२८०॥

Yamādir dhī nirodhaśca vyavahārasya saṅkṣayaḥ ।
syur hetvādyā uparateḥ itya saṅkara īritaḥ ॥ 280 ॥

The origin of withdrawal from action is the cultivation of inner and outer control and so forth; its nature is the control of the mind; and its result is the cessation of worldly activities. Thus their differences are described. [Chapter 6 - Verse 280]

Chapter 6 - Verse 281

तत्त्वबोधः प्रधानं स्यात्साक्षान्मोक्षप्रदत्वतः ।
बोधोपकारिणावेतौ वैराग्योपरमावुभौ ॥२८१॥

Tattva bodhaḥ pradhānam syāt sāksāt mokṣa pradatvataḥ ।
bodhopa kāriṇā vetau vairāgyo paramā vubhau ॥ 281 ॥

Of all the three virtues the most essential is the knowledge of the Reality as it is the direct cause of liberation. The other two, detachment and withdrawal, are necessary auxiliaries to knowledge. [Chapter 6 - Verse 281]

Chapter 6 - Verse 282

त्रयोऽप्यत्यन्तपक्वाश्चेन्महतस्तपसः फलम् ।
दुरितेन क्वचित्किञ्चित्कदाचित्प्रतिबध्यते ॥२८२॥

Trayo'pyatyanta pakvā ścet mahatas tapasaḥ phalam ।
dūritena kvacit kiñcit kadācit prati badhyate ॥ 282 ॥

The existence of the three virtues highly developed in a man is the result of vast store of merit acquired in innumerable past lives. The absence of any one of them is the result of some demerit acquired in the past. [Chapter 6 - Verse 282]

Chapter 6 - Verse 283

वैराग्योपरती पूर्णे बोधस्तु प्रतिबध्यते ।
यस्य तस्य न मोक्षोऽस्ति पुण्यलोकस्तपोबलात् ॥२८३॥

Vairāgyo paratī pūrṇe bodhastu prati badhyate ।
yasya tasya na mokṣo'sti puṇya loka stapo balāt ॥ 283 ॥

Without the knowledge of Reality even perfect detachment and complete withdrawal from worldly actions cannot lead to liberation. A man endowed with detachment and withdrawal, but failing to obtain illumination, is reborn in the superior worlds because of great merit. [Chapter 6 - Verse 283]

Chapter 6 - Verse 284

पूर्ण बोधे तदन्यौ द्वौ प्रतिबद्धौ यदा तदा ।
मोक्षो विनिश्चितः किन्तु दृष्टदुःखं न नश्यति ॥२८४॥

Pūrṇe bodhe tadanyau dvau pratibaddhau yadā tadā ।
mokṣo viniścitaḥ kintu drṣṭa duḥkham na naśyati ॥ 284 ॥

On the other hand by the complete knowledge of the Reality a man is sure to have liberation, even though his detachment and withdrawal are wanting. But then his visible sufferings will not come to an end owing to his fructifying Karma. [Chapter 6 - Verse 284]

Chapter 6 - Verse 285

ब्रह्मलोकतृणीकारो वैराग्यस्यावधिर्मतः ।
देहात्मवत् परात्मत्वदाढ्ये बोधः समाप्यते ॥२८५॥

Brahmaloka tṛṇīkāro vairāgyasyā vadhīr mataḥ ।
dehātmavat parātmatva dārdhye bodhaḥ samāpyate ॥ 285 ॥

The height of detachment is such a conviction of the futility of all desires that one considers like straw even the highest pleasures of the world of Brahma; and the height of spiritual knowledge is reached when one feels one's identity with the supreme Self as firmly as an ordinary man instinctively feels his identity with the physical body. [Chapter 6 - Verse 285]

Chapter 6 - Verse 286

सुप्तिवद्विस्मृतिः सीमा भवेदुपरमस्य हि ।
दिशानया विनिश्चेयं तारतम्यमवान्तरम् ॥२८६॥

Supti vad vismṛtiḥ sīmā bhavedupa ramasya hi ।
diśānayā viniśceyaṁ tāratamya mavāntaram ॥ 286 ॥

The height of withdrawal from action is the complete forgetfulness of all worldly affairs in the waking state as in the state of deep sleep. There are several intermediate grades which can be known by actual observation. [Chapter 6 - Verse 286]

Chapter 6 - Verse 287

आरब्धकर्मनानात्वाद्बुद्धानामन्यथाऽन्यथा ।
वर्तनं तेन शास्त्रार्थे भ्रमितव्यं न पण्डितैः ॥२८७॥

Ārabdha karma nānātvāt buddhānā manyathā'nyathā ।
vartanaṁ tena śāstrārthe bhramitavyaṁ na paṇḍitaiḥ ॥ 287 ॥

Enlightened men may differ in their behaviour because of the nature of their fructifying Karma. This should not make the learned think otherwise about the truth of knowledge resulting in liberation. [Chapter 6 - Verse 287]

Chapter 6 - Verse 288

स्वस्वकर्मानुसारेण वर्तन्तां ते यथा तथा ।
अवशिष्टः सर्वबोधः समा मुक्तिरिति स्थितिः ॥२८८॥

Savasva karmā nusāreṇa vartantām te yathā tathā ।
aviśiṣṭaḥ sarvabodhaḥ samā mukti riti sthitiḥ ॥ 288 ॥

Let the enlightened people behave in any way according to their fructifying Karma, but their knowledge is the same and their liberation is the same. [Chapter 6 - Verse 288]

Chapter 6 - Verse 289

जगच्चित्रं स्वचैतन्ये पटे चित्रमिवार्पितम् ।
मायया तदुपेक्ष्यैव चैतन्यं परिशेष्यताम् ॥२८९॥

Jagac-citraṁ sva-caitanyaṁ paṭe citra mivār pitam ।
māyayā tadu pekṣaiva caitanyaṁ pari śeṣyatām ॥ 289 ॥

On the supreme consciousness the world is drawn like a picture on canvas; thus is Maya superimposed on consciousness. When we forget the adventitious distinctions, consciousness alone remains. [Chapter 6 - Verse 289]

Chapter 6 - Verse 290

चित्रदीपमिमं नित्यं येऽनुसंदधते बुधाः ।
पश्यन्तोऽपि जगच्चित्रं ते मुह्यन्ति न पूर्ववत् ॥२९०॥

Citra dīpa mimam nityam ye'nu sandadhate budhāḥ ।
paśyanto'pi jagac-citraṁ te muhyanti na pūrva-vat ॥ 290 ॥

This chapter called the 'Lamp of the Picture', When regularly studied, gives an intelligent aspirant freedom from the delusion due to illusive appearances, even though he may see them as before. [Chapter 6 - Verse 290]